

# Religious Education

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## CONTENTS

A CURRICULUM OF RELIGIOUS EDUCATION . . . . .	5
<i>George H. Betts</i>	
A BOY'S RELIGIOUS AUTOBIOGRAPHY . . . . .	23
<i>"George Lysander"</i>	
THE VAN WERT PLAN OF WEEK-DAY RELIGIOUS INSTRUCTION . . . . .	26
<i>May K. Cowles</i>	
REORGANIZATION OF THE THEOLOGICAL SEMINARY . . . . .	29
<i>Henry B. Robins</i>	
COÖPERATION OF AGENCIES FOR RELIGIOUS EDUCATION . . . . .	33
TALKING POINTS FOR RELIGIOUS EDUCATION . . . . .	36
RELIGION AND THE LABOR MOVEMENT . . . . .	38
INSTRUCTION IN SOCIAL HYGIENE . . . . .	40
MOTION PICTURES, A DIRECTORY OF INFORMATION ON . . . . .	41
INTER-CHURCH SURVEY AND RELIGIOUS EDUCATION . . . . .	44
TO DIRECTORS OF RELIGIOUS EDUCATION . . . . .	45
BOYS' CLUB FEDERATION . . . . .	46
RELIGIOUS EDUCATION BUDGET . . . . .	47
NOTES . . . . .	48
A WORKING LIBRARY . . . . .	53
BOOK REVIEWS . . . . .	58
PROGRAM OF THE SEVENTEENTH ANNUAL CONVENTION . . . . .	62

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*The writers alone are responsible for opinions expressed in this journal; the Association affords an open forum with entire freedom and without official endorsement of any sort.*

## To the Members

Your attention is called to the preliminary program of  
**The Seventeenth Annual  
Convention**

as shown in the back pages of this issue. So vital, timely and serious a topic as The Formation of Public Opinion must be of immediate interest in these days of widespread propaganda, when the freedom of thought and speech is threatened, and when wide opportunities of usefulness are being opened through the development of means of communication.

### THE ANNUAL MEMBERSHIP FEE

At the first of the year every member received a blank form on which he was asked to record his vote as to the method by which the Association should increase its income so as to meet the very great increases in costs of operation, especially as to printing. In response a heavy vote was cast which was almost unanimously in favor of increasing the annual dues for membership to four dollars. Over 97 per cent favored this increase.

In the light of this vote it is almost certain that the *Active Membership fee will be advanced to four dollars by the action of the next convention.*

Such action will be proposed at that time.

Membership fees now due will be accepted at the old rate; but fees remaining unpaid at the date of the advance will have to bear the new rate.

The advance in membership was not proposed until after careful consideration by the officers of the Association. But the fact that every item in the Budget, with the exception of the total for salaries, had advanced from 25 to 100 per cent made this action the only logical one to take.

# The Curriculum of Religious Education

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If religion is to be a dominant reality and a controlling factor in the life it must rest on a foundation of definite and comprehensive knowledge of the truths and principles of the Christian religion. If we would have the truths and principles of Christianity control in our democracy, we must make them through education a part of the mental and spiritual possessions of our youth in their education. *What we would have come out in the lives of our people as individual character and national ideals we must first put into the curriculum of our schools.*

## *Principles Which Underlie Curriculum-Making*

What should constitute the right subject matter of religious education; what shall be its curriculum? Because of the limitations imposed by brevity, this question can perhaps best be approached through certain principles which underlie the curriculum:

1. *What we put into the curriculum first exists as culture-material evolved as a part of collective human experience.* It was all originally a part of life. It had its rise in the stress of human needs and action. All the history, the science, the language, the religion, we study and learn was once a part of the daily lives of men and women engaged in the business of living and dying. Some one felt, thought, dreamed, acted, the materials set before us for our learning; they are all shot through with the hopes and the fears, the joys and the sorrows, the victories and the defeats, of thousands of generations who have preceded us.

This conglomerate of experience from the lives of men is not all of equal worth. Some of it possesses permanent value, some is but temporary. Some is universal in its application to human needs, other ministers to but few. But it is all cast together into the great sieve of time. The small, the insignificant, the valueless, or that which no longer ministers to the needs of men, falls through the wide-woven meshes and is lost in oblivion; "whether there be tongues (of a decadent civilization) they shall cease, whether there be knowledge (not required for human welfare) it shall vanish away." But the valuable, the significant, the serviceable, remains and is carried on to succeeding generations. Thus each new generation is able to begin its upward climb where the preceding generation left off.

2. *The cream of this culture material is to be selected out and placed in order for our children to learn—that is, to live.* The evolution of a race is long, but the time of a life is short. Hence the inheritance of culture left us by past generations is greater than any one person can master. It is our problem therefore to select out from this rich heritage the best, the most helpful, the most significant material and give it to our children

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for their education. In this way we are able to bring to their lives the best from out of the life of the past, and to offer for their guidance the priceless wisdom slowly accumulated through ages of costly experiment, error sacrifice and suffering.

3. *Subject matter, the materials of the curriculum, possesses no intrinsic value.* Just as all culture material came originally out of human experience, so it must go back to human experience in order to fulfill its end. Culture has no meaning merely as culture. Only life is ultimate. Only life is sacred. Christ came that we might have life. Subject-matter is therefore a *means*, never an *end*.

The corollary of this simple truth is that the *child*, the child's life and needs, rather than any collection of material is the center and criterion of the curriculum. Even the materials of the Bible, that priceless portion of human heritage, had their origin in life—in the religious needs and experiences of those who first discovered their truths. And the materials of the Bible, like all other culture material, fulfill this end only when they are re-lived in the experience of today. The materials of the Bible, like all other culture material, are to be valued, not as a collection of sacred writings, but for what, because of their spiritual power *they will do in transforming life*. This is to say that the Bible, like all other subject matter, is to be looked upon as a *means*, never as an *end*. We are to have, not *Bible Schools*, but *schools of religion*; that is, of *life*.

4. *In order to fulfill its function the subject matter of the curriculum must become a part of the immediate experience of the learner.* Whatever we put into the curriculum of fruitful material capable of being assimilated directly to the child's experience and translated into conduct becomes an all-important factor in development. Through such material the child is led to think the great thoughts, feel the great emotions and make the great decisions lived by other generations at the high tide of their experience. From this inspiration, stimulus and example the child's life will take trend and character.

But whatever goes into the curriculum of material that is beyond the grasp of the child, or that has no point of contact with his daily living, kills his interest and dulls his appetite for further learning. Such material is to the child a spiritual dead weight, no matter what its culture value to others; it plays no part in his development, it handicaps his education.

5. *Religious development involves the same mental powers and processes that are used in other departments of experience.* Hence the mental development of the child conditions his spiritual development. His religious experience cannot exceed his grasp of thought, his capacity for feeling and his power of will.

I do not at this point discuss the claim that we possess a distinct power of spiritual apprehension not subject to the limitations of our mentality—a kind of sixth sense that puts us into direct communication with the Divine without the use of our ordinary powers. But I do

assert that to depend upon this method for developing our spiritual natures and linking our lives to God is like seeking to communicate with an absent friend by means of telepathy when we have the telephone, telegraph and the mail service at our command. The same concept-forming machinery, the same emotion-producing processes, the same choice-making powers that serve the child in the home, in the school and on the play-ground must be relied upon to mediate his religion.

It follows from this that the curriculum both in its content and organization must keep step with the child's capacity for mental growth. We must at every point remember that the child thinks as a child, speaks as a child, understands as a child. The curriculum must, therefore, not only be graded, but it must be graded on the basis of genetic psychology; that is, on the basis of child life, and not on the basis of any body of subject-matter.

6. *Religion involves the whole life and not just a department of it.* Knowledge, alone, even of the most vital religious truths, does not constitute religion. It is possible to know much about religion without becoming religious. To knowledge must be added religious attitudes, interests, ideals, loyalties, appreciations and emotions. But even religious knowledge and religious attitudes combined do not constitute religion. Not until the knowledge and the attitudes have become conduct, not until they have found expression in the complete range of one's decisions, acts and habits, is the cycle complete and the product religion.

There are, therefore, three ultimate tests which must be applied to all curriculum material: (1) Does it supply *fruitful knowledge*; that is to say, knowledge of religious truth of a nature that can be immediately set at work in the life of the child, now and for the years that lie ahead? (2) Does it guide and stimulate to *right attitudes* the religious interests, enthusiasms and devotions which urge to action and develop a true sense of what is most worth while in life; does it lead to a consciousness of God in the life? (3) Does it *carry over to actual living*; that is, does it give the power and the will to use the religious knowledge and enthusiasms supplied by education in the acts and conduct of the daily life? Does the individual *live differently* because of the subject-matter we teach him?

Material which does not meet all three of these tests has no place in the curriculum of religious education. The interests at stake are too great, and the child's needs too imperative to waste time and opportunity in filling the mind with matter that cannot function.

It follows from these considerations that religion is a *growth* of experience, an expansion of character, an organizing of the life, an evolution which goes on through all the years of the individual's development. Religion can no more be taken on in a moment of time by an act of divine grace than can personality itself. Religion can not be *received*; it must be *achieved*. Not only the best way, therefore, but the only way for the child to secure his religion is through growing up in it, that is, through religious education and normal spiritual development.

7. *There are certain great fundamental needs common to all normal religious experience regardless of individual differences of type and character.* On the social side there are also great basic functions which religion should perform in common for all our people regardless of divisions of creed and church. Universal human nature is characterized much more by its common traits than by its variations. There are more points at which we are all like others than at which we differ from them. The most pressing needs of society are its *common* needs, and not the highly specialized needs of particular groups. Our democracy requires the unifying bond of certain great fundamental common beliefs, loyalties, standards, ideals. To save from division, cross purposes, selfishness, injustice and conflict there must be created a universal basis of like thinking and feeling on the great verities that enter into individual character and direct the social process. The best cure for the present unrest, the class struggle, the antagonistic clashing of irreconcilable purposes and selfish ambitions which threaten the very foundations of our social order, is the creation of a broader basis of like-mindedness on the controlling factors that determine the destiny of men and nations; that is, on religion.

This is all to say that we need to get together on the great essentials of the Christian religion. Instead of allowing our religion to be a dividing and disintegrating social force, we must make it a unifying and organizing force among us. Instead of stressing the point in which we differ (the incidentals) we need to make effective the factors on which we agree (the fundamentals).

The curriculum of religious education must conform to these vital principles. Its basic elements should consist of those great fundamental religious and ethical truths which underlie all good living, and which are found in some degree in all great religions. This core of common material should be acceptable to all denominations alike. In addition to this fund of common material each denomination should then add whatever of special instruction peculiar to that particular denomination it desires. It might well be that the common basis of minimum essentials of religion should constitute the week-day curriculum, and the special denominational emphasis the Sunday school material.

#### *The Present-Day Curriculum of Religious Education*

Does our present curriculum of religious education conform to the principles just set forth? Is it an adequate educational instrument as measured by modern scientific standards for the training of our children in religion? Can we go confidently forward in the promotion of a system of church schools assured that the religious material we offer compares favorably in its particular field with the more general subject-matter provided by the public school curriculum?

It must be regretfully admitted that such is not the case. There is not today available a standardized and satisfactory curriculum of religious education, even for our Sunday schools. For the week-day

church schools, which are rapidly springing up and which are frantically calling for material, we have practically no organized curriculum ready to offer.

The present day curriculum of religious education consists of three broad types of material: (1) a series of *ungraded Bible lessons*, (2) a series of *graded lessons* taken principally from the Bible, (3) several series of *text-books* containing both biblical and extra-biblical material.

The basic material presented in the first two of these series is determined by the *International Lesson Committee*, which comprises a membership of forty made up as follows: eight from the Sunday School Council of Evangelical Denominations, eight from the International Sunday School Association, and one from each of twenty-four major denominations. The material prescribed by the International Lesson Committee may be used without restriction by any religious organization or by independent publishers. Each of the denominations which publishes its own lesson material employs writers to supply the lessons with pedagogical helps for teachers and pupils. The material is then issued under a denominational name, as the *Keystone Lessons* (Baptist), the *Westminster Lessons* (Presbyterian), the *Pilgrim Lessons* (Congregational), the *Berean Lessons* (Methodist), etc. Several independent, commercial publishers follow the same plan as the denominational publishing houses, and place on the market competing lesson material usually of inferior value.

The third group of curriculum material, that represented by series of text-books, uses a wider range of subject-matter than that provided by the International Lesson Committee. The Bible supplies the core of material, but other sources are also freely drawn upon. Certain denominations, as notably the Episcopal and the Unitarian, have developed a graded series of texts for their own use, the former under the title, "Christian Nurture Series," and the latter under the title, "Beacon Course." Independent publishers are also entering this field, the University of Chicago "Constructive Studies in Religion" and Scribner's "Completely Graded Series" being well-known examples. The Abingdon Press has recently announced as in preparation a comprehensive series of "Religious Education Texts" for week-day instruction in religion.

A more detailed examination of the three general types of lesson material can perhaps best be approached through a brief historical statement. When the Sunday school originated in England in 1780, it at first taught reading, writing, and arithmetic, to which was added the catechism of the Church of England. When the Sunday school came to America, early in the nineteenth century, it brought with it the catechism, but the day school subjects were discarded, since these were being adequately cared for in the public schools. The catechism was soon felt to be too narrow a basis for religious instruction and attention was turned to the Bible, great stress being placed for the time on memorizing biblical passages. These passages were selected at ran-

dom, with no effort to adapt them to the understanding or needs of the learner. Under competitive stress and other forms of inducement several hundred verses a week were sometimes committed. The futility of this method soon became apparent, and more or less definitely organized courses of biblical instruction were planned by various local Sunday-school organizations, especially in the larger cities. But no system prevailed.

This haphazard type of curriculum obtained up to about 1865, when under the influence of John H. Vincent the ungraded "Uniform Lessons" were brought out, and within a short time adopted by the more important denominations in this country. As a protest against this ungraded type of lessons, the Bible School Union in 1885 published a series of graded lessons prepared by Rev. R. E. Blakeslee; and in 1908 "The International Graded Lessons," were initiated. All of the text-book series are of recent date, and indeed all are still in the process of development. It is thus seen that the church entered the field of the religious education of children relatively recently, and is therefore new at the business.

*The Uniform Lessons.* The Uniform Lessons are based wholly on the Bible. They are called *uniform* because the biblical material making up the lessons is uniform for all ages and grades in the school. It is obvious that such material can not be graded. Some attempt has been made in recent years to "improve" the Uniform Lessons by seeking to adapt the material to the younger children by modifying the pedagogical treatment and application for the different divisions of the school. Such half-way treatment can never, of course, be satisfactory, since the basic concepts of many of the lessons are wholly beyond the grasp of the young child, and no set of pedagogical devices can ever make such material suitable for his use.

In fact it is difficult for the scientific student of religious education to discuss the Uniform Lessons calmly. Probably more than one half of the children in Protestant Sunday schools in the United States are still studying this ungraded material. During the half century and more since the Uniform Lessons came into use the public school curriculum has undergone fundamental and far-reaching changes which have sought to adapt it to the needs of childhood as revealed by a scientific study of psychology and education. Yet in this period the church school curriculum as represented in the Uniform Lessons has undergone practically no change. We are today asking millions of our children to come from a well organized, carefully graded public school curriculum over into a church school curriculum devoid of all organization and adaptation, and hence unsuited to their use. Can we wonder that they do not come with enthusiasm nor continue when they have passed the age of compulsion!

True, there have been many arguments put forward for the Uniform Lessons. They "offer an opportunity for all members of the family to prepare their Sunday school lesson together in the home circle." But

it is the universal experience in present day church schools that there is practically no home study of the Sunday school lesson. Perhaps the difficult nature of the lessons is one chief reason for this fatal weakness of the church school system.

Again, "the Uniform Lessons are less expensive." They are. But shame upon us for mentioning such a consideration! We find sufficient money to cloth and feed our children; we supply them with splendid opportunities for general education; we take them to the moving pictures; we equip for them playgrounds and parks; we employ physicians and nurses and give them medical inspection and oversight. All this we should do and much more besides. But having done this, shall we stop at the few cents necessary to supply our children with the material they require for their religious development?

It is also said that "the Uniform Lessons are easier to teach than Graded Lessons." Of course this is not the case. If it is meant that the Uniform Lessons "helps" have made it easier to ask wooden questions and secure mechanical and unintelligent answers from unresponsive pupils than is possible with the more pedagogical "helps" of the graded lessons, this may be granted. But let us not call such a process teaching!

Much has also been made of having so many thousands or millions of pupils young and old, "recite the same portion of Scripture at the same hour." This is at best but pure sentimentality. Every true ideal must lead to a practical outcome of real worth. There is no more validity or value in having everyone reciting the same thing at the same time in religion than in poetry or history or science; or than there would be in having everyone eating the same food at the same time regardless of age or appetite.

The Uniform Lessons have served a good purpose in grounding in our minds the idea of a *system* of religious instruction. They have acted as a bond, unifying the churches on the basis of a common ideal. They have weaned us away from an empty and fruitless study of the catechism such as still hangs as a millstone about the neck of the Catholic Church. They have brought us up to a time when the scientific study of childhood and of religion enables us to provide a curriculum worthy the great destinies involved.

But the day of the Uniform Lessons is past. The ungraded uniform type of lesson, with its lack of adaptation in material and organization, with its stress on subject-matter and its neglect of the child, with its indifference to the educational progress of the age, with its face resolutely set toward the past instead of the future—in short, with its tragedy both of theoretical and of practical inefficiency—is without excuse in this day of educational and religious enlightenment. Such a system of education in the secular field could not maintain itself for a single month as a part of our public school system. Even when the ungraded, uniform type of lessons is "improved" the result remains essentially the same. What all such curriculum types need is *not improvement, but elimination.*

*Departmental Lessons.* Half way between ungraded and fully graded material are lessons graded by *departments* of the Sunday school. Thus all children in the primary division (ages 6-8) will use one set of lessons, those in the junior division another set, and so on. This method of grading is far better than no grading, and is probably the best and most practicable system for the small Sunday school where there are not enough children to form classes of fair size for each of the separate years.

*The International Graded Lessons.* Some form of carefully graded curriculum is, of course, the only type that should be tolerated in present day church schools. To concede less than this is to deny the conclusions of the modern scientific study of the child and his religion and also to run counter to the tested and proved experience of the last century in general education.

Yet we must beware accepting mere terms. For it is wholly possible to grade material which is itself not suited to those for whom it is intended. It is also possible to grade good material from the standpoint of the material (logical organization) rather than from the standpoint of the learner (psychological organization), and so fail to meet the needs of the child. Likewise it is possible to undertake to grade a body of material from the standpoint of the child but to miss the goal from lack of an accurate and scientific knowledge of the child and his religion.

We may first of all say that the International Graded Lessons are almost infinitely ahead of the ungraded Uniform Lessons, and should supersede them wherever the choice lies between the two. Their construction has cost much labor and sacrifice on the part of many devoted scholars and teachers, to whom too great praise can not be given. Yet it is likely that those who have had most to do with the creation of the Graded Lessons would be the first to concede certain weaknesses in them which should be remedied.

The International Graded Lessons are, like the Uniform Lessons, built almost wholly on Bible material. Let us have no misunderstanding at this point. The Bible is and must remain at the basis of our religious curriculum. This is not just because it is the Bible, but because human experience has proved that it is the richest and fullest source of spiritual wisdom of all ages; that it sets forth the completest revelation of God's plans for man; and that in the person of Jesus, it contains the only perfect example and standard for human attainment. But having said this we have not said that the Bible should constitute the *whole* of the curriculum. No one with the Christian point of view can believe that God completed His revelation to men in by-gone centuries; nor that He is not as ready to speak to those of His children today who have spiritual ears to hear as He was to speak to Moses or Samuel or Saul; nor that He is not as truly working in the destiny of nations in this century as when He led the Israelites out of Egypt and into the Promised Land; nor that His creative energy and beneficent plans are less at work in the miracle of each succeeding generation of new life on the earth today than in the first creation recorded in the Book of Genesis.

The plan of the Graded Lessons seems to be first of all to teach the Bible, in order *just to teach the Bible*. But the church school should be a school of *religion* rather than a school of *Bible*. Let us again repeat that the material of the Bible will be fundamental in this process. But the great aim will be an *inspired and spiritually nurtured life*, not the mastery of biblical lore. This point of view will cause us to ask, what does this young *life* need, this spiritual life of the child? What great thoughts, what stories of heroic deeds and noble service, what examples of fine self-sacrifice, what emotional appeal, what stimulus to the imagination, what evidences of God's goodness and greatness, what proofs of the transforming power of love—what in all these lines does the child require to feed his spiritual being and lead him into the broadening consciousness of a God at work equally in the universe and in his own heart?

The answer to these questions will be found more fully in the Bible than in any other single place. But it will also be found in the wonders of nature, in the lives of great and noble men and women of all ages, in the events of history, in a burning poem or the words of a seer, and at all the other manifold points where a living and ever-present God touches the lives of His children. And the curriculum should go to these sources as well as to the Bible for its material, thereby broadening and enriching its content and making it a more vital reality to the child.

Re-stating our point of view, the error with the makers of the Graded Lessons is that they have had their minds set too largely on the teaching of material instead of the teaching of children. They have felt the obligation primarily to teach the Bible, often without reference to the adaptability of its material to the needs of the learner. They have not sufficiently remembered that religious motives, loyalties, habits and enthusiasms and a broadening spiritual consciousness are the true ends of our teaching. They have assumed that so much biblical information safely lodged in the minds of children must of necessity, since the matter deals with religion, lead the child into a religious experience and assure his loyalty to the church; assumptions which alas! we have found often do not hold true. They have presented subject-matter too much as an end in itself instead of a means to a more abundant life. In their intense allegiance to purely biblical material they have offered a curriculum which does not have sufficiently numerous and vital points of contact with the experience, interests and needs of our children. The Graded Lessons should be enriched by the addition of much carefully selected extra-biblical material of religious import.

Not only is the *content* of the Graded Lessons at fault but also their *organization* is at fault. The grading of the material proceeds too much from the standpoint of the subject-matter and too little from the standpoint of the child. True, the makers of these lessons definitely state that the child is the criterion. Yet this principle does not obtain as fully as it should in the arrangement of material. This may be due in part to faulty psychology, but perhaps even more to the feeling that there is

such and such material which must be covered in such and such a period of time. Hence we have the lessons moving in cycles over the Bible, touching now at this point and now at that, evidently with the thought of giving contact with every major portion of the Scriptures within a given number of years. The topics may vary from grade to grade and from cycle to cycle, but the plan is always about the same—to take the child over so much ground, have him recite so many memory verses and learn so many facts.

The result is a body of subject-matter that in some measure lacks both unity and continuity. It has in it no co-ordinating principle. It comes to the child too much as a succession of disconnected scraps, too often without particular bearing on his own experience, and hence not assimilated to his life.

It may be answered that the Bible itself is not a book of organized, connected material, and hence that it is impossible to select from it any series of lessons which will be connected by a thread of unity. This is true, but it is no answer; or rather, it proves our contention. The very fact that the Bible is not one book but many, that it is not a unity, and that it was not written for children, makes it necessary that we find elsewhere than in the subject-matter the unifying principle. *This unifying principle is to be found in the child.*

Let all curriculum makers and teachers therefore take their stand with the child. Let them turn true psychologists. Let them reverently but scientifically study the natural unfoldment of the child's spiritual nature; let them discover the typical moral and religious problems to be met, temptations to be mastered and dangers to be avoided. In short, let them draw a map of the life of the child, as they now make an outline of their subject-matter. Let them learn that life is not broken up into fragments, but that development is an unbroken and unbreakable process of evolution. Let them conceive that religion is religion only when made into habits, ideals, attitudes, motives, acts—that is, when made a part of a life. Then let them select their material in accordance with the needs of the child, and it can not fail to possess true unity.

*The Text-Book Series.* All the various series of text-books for Sunday school use are built on a completely graded plan. The lessons are printed in standard text-book form instead of the pamphlet form followed by the International Lessons. An effort has been made, with varying success, to adapt the lessons to the age and interests of the pupils. Most of the series supplement biblical material with lessons drawn from other sources.

The *Christian Nurture* series represents the curriculum adapted by the Episcopal Church. There are in all thirteen different volumes, one for each year from the beginners on to adult age. The series as a whole provides a very carefully devised plan to make education the means for attaining the ideal of the church for its youth. The concept of religion is approached from the distinctively ecclesiastical point of view. The *church* is held so constantly before the child with its inner meaning,

its sacraments, its symbols, its holy-days, its history and its achievements, that one is inclined to wonder whether the church may not indeed come to take pre-eminence over God Himself in the minds of the young. At least the concept of God is approached primarily through contact with the church.

A most rigid plan of organization obtains uniformly throughout the entire Christian Nurture series. Every lesson is based on five great correlated aims: (1) that of furnishing the child with necessary information, (2) storing the memory with Bible and other religious material, (3) the grounding of church loyalty, (4) establishing habits of devotion, and (5) training to different forms of Christian service. The materials used are chiefly biblical.

The value of any curriculum must be measured from the standpoint of its adaptation to the ends sought through its use. Assuming the religious point of view and methods of the Episcopal church (which are not here under discussion), the subject-matter provided for its schools merits much approbation. It is quite certain, however, that the marked ecclesiasticism of the material unfits it for the most successful appropriation by younger children. Child nature is too free and spontaneous and its experience too unorganized to enable it to fit easily into so rigid a system of instruction as that provided in the Christian Nurture series. Measured by the findings of modern genetic psychology and by experience in connection with the day school curriculum, these lessons over-intellectualize and over-formalize the child's religion. In so far as this is true such a curriculum is not an entirely effective instrument for making religion a vital part of everyday life and experience. In spite of these limitations on its lesson material, however, the Episcopal church is making rapid strides in building up a successful system of religious education for its youth.

Noteworthy among the constructive attempts at curriculum making is the *Beacon Course*, which constitutes the fundamental course of study of the Unitarian church. Here again in estimating the worth of material the position of the church using it must be taken into account. The Unitarian interpretation of religion is distinctively ethical. Character stands out as the great ideal and the final test of religion. This point of view is effectively expressed in the content of the curriculum provided. The aim throughout is a religio-moral aim.

The various texts of the Beacon Course draw freely on the Bible for material. But they also draw freely on literature, nature, history, biography and contemporaneous life. The purpose seems to be to give the whole range of experience with all its contacts a religious interpretation. The result is a collection of rich material representing much of the best thought, feeling and action selected from a wide range of peoples, nations and times.

It is inevitable in selecting from so wide a range of material that differences of opinion will exist as to the comparative religious or literary worth of some of the matter chosen. It is entirely probable, as some

critics claim, that certain of the material employed might well have been excluded in favor of other available subject-matter characterized by richer religious content, better literary form, and closer adaptation to the capacity and interests of the pupils.

Those who owe allegiance to the evangelical churches will miss from the Beacon Course what, for lack of a more accurately descriptive term, is called the *spiritual* element. There is comparatively little *direct* instruction concerning God and His relations to His children. Jesus is held up as the great moral standard and example, but not with the same divine warrant that is accorded Him in the evangelical communions. Religious feeling, emotional warmth and spiritual fellowship are less explicitly treated as aims than in most other curriculum series. On the other hand, the finest ideals of personal character and social service are very effectively presented to the learner.

Careful attention has been given in the Beacon lessons to the psychological side. This is evidenced both in the careful grading of the series and in the construction of the individual lessons. It is probable, however, as in the case of the Christian Nurture series, that the materials on the whole are too advanced for the grades for which the respective texts are intended. Better adaptation at this point, together with more definite provision for carrying the teaching over into expression, and therefore into conduct and character, would unquestionably strengthen this worthy series.

*The Completely Graded Lessons* which comprise the Scribner series are an attempt to work out a closely graded set of text-books based on the Bible, and adapted to the age, interests and needs of childhood. A definite effort is made, especially in the later years of the course, to make biblical lessons and religious truths carry over to present-day social experience for their application. The point of departure is in all cases, however, taken from the Bible, extraneous basic material not being included as in the other series.

That this series of lesson material constitutes a real contribution to the curriculum material of the church there can be no doubt. It is equally true, however, that the psychology of childhood is violated at many points in the course. The limitations placed on the writers by the exclusion of all except biblical material in certain of the courses makes this inevitable. The effort here as in the International lessons is too largely concerned with the teaching of material as against the teaching of children. Growing out of these conditions, and also possibly out of the failure either to grasp the true psychology of the child or the failure to fit material to his needs, there is a less perfect adaptation than could be desired.

The series known as *Constructive Studies in Religion* is the distinguished contribution of the University of Chicago to the curriculum of religious education. It consists of sixteen volumes graded from the beginners' text on through the high school age, to which are added more than a score of different books for adult study. Nearly all the basic

material for pupils of school age is taken from the Bible, except that in the high school age there is one text dealing with the problems of boyhood, and another treating the girl's outlook on life. The volumes intended for adults cover a rather wide range of religious interests with modern applications.

Probably no religious curriculum of the present day represents riper scholarship or a more thorough mastery of the various fields of subject-matter treated than do the Constructive Studies. Certainly none represents more painstaking care in the organization and presentation of material. Yet it can hardly be said that the series as a whole is adapted at all points to the respective ages for which the volumes are intended. In the earlier grades the subject-matter offered is in many cases manifestly above the average ability of this stage. Here as in certain other series of lessons the interests of childhood religion seem obscured by the desire to present traditional material. The result is a less immediate identification of the lessons with the actual experience of the learner than could be wished. There is also evident in the various texts the lack of a co-ordinating principle such as is necessary to unity of result in a related series. With all these restrictions, however, the serious student and teacher will find in the Constructive Series a mine of rich material for religious instruction.

The *Abingdon Week-Day Religious Texts* represent the first attempt to construct a complete curriculum for week-day religious instruction in Protestant churches in this country. This series, which is now in preparation, will present a carefully graded series of texts for all grades from the kindergarten through the high school. Ultimately it is expected that the list will be extended to include many studies on special religious topics for adults.

Each of the more elementary texts is planned for a school year of eight months, co-ordinate with the public school year. Two lessons a week, or sixty-four lessons in all, are provided for each year. In the high school and adult years certain texts will be of briefer nature, allowing them to be covered in a half year of study.

Biblical material supplies the foundation for the series, but religious subject-matter is also freely drawn from non-biblical sources. A definite attempt is made to fit the material and method closely to each age, the standard of material found acceptable in the best public schools serving as one factor in making the adaptation. The aim constantly set forth in the treatment is to carry the instruction over as immediately as possible into such forms of expression as will result in conduct and character.

It is safe to say that no one of these attempts at curriculum making, nor all of them together, has yet given us the final word on the subject. On the contrary, we are just beginning on the problem. A curriculum can not be created out-of-hand. No matter how thorough the scholarship nor how perfect the educational theory employed, each individual text, even each individual lesson, must be tested and re-tested in actual class-room use before we shall dare to pass judgment upon it.

We should therefore welcome all earnest attempts at curriculum making. The public school field, with its scores of competing books and series contains a suggestion for us. We want an open field for writers, for publishers, and for users. We want no denominational, financial or other form of control which will force the adoption or continued use of any material that is below the best to be had. We want experimental and model church schools supported by churches, communities or other agencies, where new and promising material can be tried out under expert teaching and supervision. We want a spirit of cordial and loyal open-mindedness and co-operation among all church people while we join together in working out the important and pressing problem of what shall be the curriculum for instructing our children in religion. Above all, we want to remember in all our material and method that we are seeking to teach *religion*, and that we are not to stop with ethics or patriotism or culture alone.

*Picture material.* No discussion of the present curriculum can ignore the use of *pictures* as teaching material. Makers of the curriculum of religious education have long recognized the value of visual instruction, and every lesson series now has its full quota of picture cards and other forms of pictorial material.

Here again may roughly be distinguished three great types: (1) The *symbolical* picture; (2) the rather *formal* picture, usually badly conceived and executed, dealing with biblical characters or incidents; and (3) the more universalized type drawn from every field of pictorial art, representing not only biblical personages and events, but also typifying aesthetic and moral values of every range adapted to the understanding and appreciation of the child.

Representative of the first pictorial type are found the more or less crude pen drawings of such things as the *heart with a key*, an open *Bible with a torch* beside it, tombstone-like drawings representing the *Tables of the Law*, or three *interlocking circles representing the Trinity*.

Not only are all these abstract concepts beyond the grasp or need of the child at the age when the pictures are presented, but the symbols are in no degree suggestive to the child of the concept itself; they are devoid of meaning, without interest, possess no artistic value, and lack all teaching significance. They, like the uniform curriculum material, should not be improved, but discarded.

The second type of pictures contain teaching power, but should be merged with the third type. That is to say, biblical subjects, moral lessons and inspiring ideals should be treated by *true artists* and made a part of the religious curriculum for childhood. Wherever suitable masterpieces executed by great artists can be found, copies should be made available for teaching religion. Hundreds of such pictures hang in our art galleries, and not a few of them have already been incorporated into several excellent series for the Sunday school.

*Music in the curriculum.* Music as a part of the curriculum of religious education offers a peculiarly difficult problem. No other form of ex-

pression can take the place of music in creating a spirit of reverence and devotion, or in inducing an attitude of worship and inspiring religious feeling and emotion.

Yet most of our hymns have been written for adults, and most of the music is better adapted to adult singing than to the singing of children. The rag-time hymns which find a place in many Sunday-school exercises need only to be mentioned to be condemned. On the other hand, many of the finest hymns of the church are beyond the grasp of the child in sentiment and beyond his ability in music. The church seriously needs a revival of religious hymnology for children.

*The mechanics of curriculum-making.* Finally a word about the mechanics of curriculum-making. I refer now to the form in which the material is printed and bound. One of the great sources of waste and inefficiency in religious education to-day is the temporary form in which most of the material is published.

Children who are accustomed in the day school to well-made, well-bound books, with good paper and clear, readable print can hardly be expected to react favorably to the ordinary lesson leaflet. In fact most of the religious curriculum material is badly printed; the paper is poor, the illustrations inferior, and the whole aspect less favorable than that of the average advertising pamphlets which flood every mail and find their way freely into our waste baskets.

The curriculum material for the church school should be assembled in book form. Children should have real text-books in religion as they have in history and geography. These books should be furnished free by the church as public school texts are coming to be furnished free in many cities and states. The books should be superior in artistic conception and in mechanical execution. Religious truths should not suffer the indignity of being printed the mechanical inferiors of the patent medicine folder.

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Consult also the files of the *Journal of Religious Education*, which contain numerous articles on the curriculum.

The student interested in the curriculum of religious education will find it

well worth while to compare text by text the various units of all the different lesson series cited in this paper.

### A TENTATIVE STANDARD FOR EVALUATING LESSON SERIES

In attempting to evaluate any series of lessons or any section of lesson material one must always start with the question of the AIM which lies back of the whole procedure. This aim does not originate in any one person's thought of what religion or religious training should be or do for the child; it arises out of the demands

(1) which the *spiritual nature and needs of the child*, and  
(2) which *life itself* places on the individual. Such demands may be thought of under the following heads:

1. Religious *knowledge* of such nature that it is capable of functioning directly in daily experience and growth.
2. Right *attitudes*, interests, ideals, appreciations toward religious things—spiritual responsiveness and a growing consciousness of God in the life.
3. The will, desire and power to translate religious truths, lessons and convictions into immediate *life conduct and action*.

The value of any body of lesson material, or of any plan of organizing or presenting such material, must be judged by its ability to realize these great three aims of all religious education:

#### I *Mechanical aspects* (10 points).

1. Form—Whether real books or cheap pamphlets.
2. Paper—Grade, color.
3. Type—Size sufficient, effect pleasing.
4. Make-up of page pleasing, artistic, conforming to pedagogical requirements in sections, paragraphs, headings, etc.
5. Illustrations—Size, quality, execution.
6. General effect of whole unit as given to pupil.

#### II *Selection and organization of material* (50 points).\*

##### 1. *Beginners' department* (10 points).

- (1) Stories—Suited to age, well told, teaching value for religion.
- (2) Pictures—Abundant, adapted, interesting, teaching value.
- (3) Music—Adapted in words and melody, worthy.
- (4) Nature and Object lessons—Adapted, religious value.
- (5) Expression, adapted, religious value.

##### 2. *Primary department* (10 points).

- (1) Stories—Biblical and other sources, adapted, well told, etc.
- (2) Pictures—Biblical and other subjects—Adapted, etc.
- (3) Music—Adapted in words and melody, worthy.
- (4) Nature lessons—Abundant, adapted, religious value.

\*This section of the outline is based on the plan of organization adopted by the International Graded Lessons.

(5) Expression, hand-work, and other forms—Adapted religious value.  
 (6) Memory material—Adapted, interesting, teaching value.

3. *Junior department 10 (points).*

(1) Biblical material—Suited to age, interests, needs; more difficult matter rewritten or abbreviated; modern phrasing.  
 (2) Stories—Wide range, Bible and other; suited to aims, age and interest, well told, teaching power.  
 (3) Nature material—Abundant, adapted, teaching value.  
 (4) Expression—Handwork, social activities, etc.  
 (5) Music—Adapted, worthy, devotional.  
 (6) Pictures—Abundant, adapted, religious value, wide range, biblical and other.  
 (7) Memory material—Adapted, biblical, literary, prayer, etc.

4. *Intermediate department (10 points).*

(1) Biblical material—Adapted to aims, age, interests, needs.  
 (2) Biographies and stories—Biblical and others; adapted, interesting, teaching and religious value.  
 (3) Material from literature and history—Adapted, interesting, moral and religious value.  
 (4) Science—Revealing beauty, plan, power of creation; teaching sacredness and care of body; responsibility to others' welfare, care of animal life.  
 (5) Expression—Social activities, religious participation, conduct.  
 (6) Music—Adapted, worthy, devotional.  
 (7) Pictures—Abundant, interesting, religious value.  
 (8) Memory material—Biblical, literary; adapted, interesting, religious value.  
 (9) Church activities—Missionary, educational, social, etc.

5. *Senior department (10 points).*

(1) Biblical material—Adapted to aims, age, interests, problems.  
 (2) Biography and history—Interesting, adapted to social problems and needs, moral and religious lessons.  
 (3) Literature—Stimulating to moral and religious life; calling for devotion, service, sacrifice.  
 (4) Current moral, social and religious problems—Definite, important, appealing to service and achievement.  
 (5) Science—The reign of law, purpose; law in the spiritual world; religious use of scientific spirit; personal purity; and self-realization.  
 (6) Expression—Social activities, community and church responsibilities.  
 (7) Music—Worthy, devotional.  
 (8) Art—Pictures, statuary, architecture; religious appeal and teaching value.  
 (9) The church—History of Christian church; polity, creed and activities of denomination.

III *Pedagogical use and presentation of material (30 points).*

1. *Graded or ungraded*—View-point in grading; logical, chronological or psychological (should be the last).

2. *Unity of purpose and plan*—Different divisions showing continuity, broadening but harmonious aim; point of view and mode of treatment continuing throughout.
3. *Treatment of individual lessons*—Material well balanced between biblical and other kinds; lesson properly approached and organized for economical learning; appeal to interest and attention through plan and arrangement for study and instruction.
4. *Point of contact*—Lesson starting on plane of child's experience; proceeding from simple to complex, from analogy to application, correlating with experience of learner.
5. *Arrangement for teaching*—Material organized to best advantage for teacher's use in instruction; lesson divisions of right length; clear, definite assignments possible, leading to home work and preparation

#### IV *Teacher's and officers' helps* (10 points).

1. *Inspirational*—Without being sentimental and platitudinous, showing opportunity and responsibility, leading to growth and broadening vision.
2. *Psychological*—Giving insight into mind and heart of the child; stimulating teacher to study individual differences; revealing foundation principles of teaching and learning.
3. *Directly helpful*—Direct, concrete and practical enough to have real value; showing aim of individual lessons, with suggestion for presentation to insure appeal, hold interest, etc.
4. *Free from the non-essential*—Not encumbered with mere exposition of biblical text; avoiding the too-general and also the too-obvious; hence reasonably brief; and always to the point.
5. *For the average teacher*—Not expecting to make skilful worker out of unprepared; nor to instruct the technically educated teacher.
6. *Giving officers clear interpretation* of their duty and opportunity, and practical help in their problems.

## A Boy's Religious Autobiography

GEORGE LYSANDER\*

My earliest religious ideas and feelings are associated with that nursery prayer:

"Now I lay me down to sleep,  
I pray the Lord my soul to keep;  
If I should die before I wake,  
I pray the Lord my soul to take."

Thus early as soon as I could talk, I was nightly sent to bed with death staring me in the face. It was not long before I came to know what death was. I lived on a farm and saw animals slaughtered, saw the cat bring in dead birds, and young lambs, born too early in the season, die of chill. My soul I conceived as a grayish ball of something like the mist which lay below us in the valley early in the morning. I came to understand that my soul was myself and that I was asking God to take care of me in this tenuous state if I should die in my sleep. The thought that I might die any night and never wake up cast a shadow of gloom over my life and made my first awakening to conscious life apprehensive. There was the question, Would God take my soul at death? The very necessity of praying Him to do so raised the question.

By the time I was five or six years old I knew that He did not take the souls of all who die, but that all who were not "saved" were cast into a hopeless hell of everlasting suffering. My parents did not believe in infant damnation, but I was indoctrinated with the necessity of accepting salvation through Christ so early that I can not remember any consciousness without that mysterious necessity.

At the age of seven two events marked a distinct stage in my religious development.

One was the death of my grandfather after an illness of some weeks. He was not a church member nor was he "saved" in the technical sense in which the word was used. I knew that he was considered a very good man, and I knew him to be better than some of the "saved" in our neighborhood. But I was already a good enough theologian to understand that character did not count unless it were the fruit of the prescribed religious experience. I had not yet had any personal religious awakening, but took it for granted that I was a Christian. For Grandpa I suffered real anxiety. I would stand and look into his room and try to muster courage to go in and say, "Grandpa, I want you to be a Christian." Once or twice I was allowed to go in and Grandpa would speak lovingly to me, "How is my little boy this morning?" completely disarming my resolutions, and all I could do was to hide my face in the bedclothes. After he was dead, my heart smote me sorely because

\*The writer uses a *nom de plume* but he has a real existence as a minister in charge of a church.

I had let Grandpa go without at least speaking a word to save his soul from hell. Still hearts can not be consistently orthodox and the hope that he had somehow "made his peace with God" would lurk about and relieve my self-condemnation and my sense of loss, although I felt almost guilty to entertain such comfort, knowing well that, "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Alas! Whatever Grandpa believed, he had made no confession of Christ. Afterward, when I saw Grandma sitting with her open Bible on her lap, weeping, and heard her whisper over and over, "Poor Grandpa! Poor Grandpa!" I felt that she was lamenting an eternal separation, and her tears burned furrows into the tender heart of the child.

The other was the premature excitation of my sexual nature. No farm boy can reach the age of ten without full knowledge of the facts of reproduction. I was only seven when these facts of animal life were called to my attention and applied to human reproduction by one of the "saved" men of the community, of degenerate habits. He was well up in the scriptures, however, and explained that all sexual relations were sinful, all men being "conceived in sin." He gave me the idea that my life began in shameful corruption, an idea corroborated by the attitude of everybody about me toward the sexual functions. My excellent tutor also related this instruction to the doctrine of the fall of man and hereditary guilt. At first, of course, all this was quite academic, although I took a keen interest in it. With the development of my own nature, I began to realize that I was, indeed, victimized by nature, damned into the world, a prey to tumultuous passion. All this dovetailed with the doctrine of the Fall and human depravity of which I had read and heard much. I felt myself lost. All my short life the doctrine of depravity had been a standing mental suggestion, leading me to look within for evidence of its truth. A fellow simply had to be bad or defy the authority of the scriptures. If he were not bad, he would certainly imagine himself to be, which is much the same thing, so powerful was the suggestion which permeated my whole social environment. I plead for forgiveness in the name and for the sake of Jesus and promised amendment of life by divine aid. It seemed to me that none came and that I was sunk in misery. I know now that something within did hold me back from the lengths to which other boys of my acquaintance did proceed. I lived a miserable existence, battling for my life with sexual passion, until at the age of eighteen, a wholesome girl came into my life and then I began to wage a winning fight. The point is the correlation of my religious experience with my sexual life.

At the age of fourteen, after a religious revival in the vicinity, I came down stairs one morning and announced that I wanted to be baptized. It seemed to me that I had endured all that I could. I decided to do my part, and then if I were damned, it could not be helped. I was examined by the minister, a friendly sort of man, and was well

enough posted in the conventional form of religious experience to satisfy him and the church committee very well. Still my inner life was turmoil. I often feared that I had committed the unpardonable sin of blasphemy against the Holy Ghost. The words "God damn the Holy Ghost" would often ring in my ears until I was driven almost frantic. My only relief was in the reflection that the words did not express my own feeling but were diabolical attempts to discourage me from attempting salvation; so I kept on. As we were returning from the river after my baptism the minister asked me how I felt. I replied that I did not know. He said, "You feel as though you had obeyed, don't you?" I assented, but the fact was I was miserable. If I had answered frankly, I should have said, "I feel wet." Yet there was a grim satisfaction underneath that I had done what I could.

All through my adolescent years I attended weekly prayer meeting and a Young People's Union as well as church and Sunday school. Here, in a mood admirably suited for the reception of mental suggestion, i. e., in a sacred building and on a sacred occasion, inducing quietness and a negative state of mind, we sang hymns which wove the consciousness of sinfulness into the very texture of our character. The refrains echo through my mind still, though I now try to impress myself with just the opposite character: "And there may I, though vile as he"; "Vile and full of sin I am"; "Weary of earth and burdened with my sin"; "Just as I am without one plea but that Thy blood was shed for me." It is a strange sound to hear a chorus of childish voices lifted up in song—

"The dying thief rejoiced to see," etc.  
"And there may I, though vile as he,  
"Wash all my sins away."

And, I submit, that sort of thing continued through the most impressionable years can not fail to have a depressing if not a demoralizing effect upon character. We become what we persistently conceive ourselves to be. If we did not become vile it was because we thought of ourselves as "washed and forgiven"; but the scars of suggested sin were left in our psychology.

There was an almost irresistible tendency to self-deception in this orthodox environment. We had to flagellate our sensibilities and churn up the experiences expected or deem ourselves outcast. The tremendous power of group psychology was brought to bear upon us to induce conformity. Any questioning of doctrine was treated as an additional evidence of depravity and consequently avoided. It was an elaborate machinery for producing unconscious hypocrites as well as artificial sinners.

I recall one symptom of the spirit of freedom which long years afterward gained the right of way and swept me into a religion of self-respect, reality and truth. My dear Puritan Mother wished me to read only

sacred books on the Sabbath. Stories were taboo. I used to turn rationalist and rejoin, "If a book is not fit to read Sunday, it is not fit to read any day." St. Paul also gave me some help against the strict sabbatarian influences.

Now that I am free in maturity, I wish to do what I can for a religious education which shall take the child where he is, understand the laws of his development, and, reverent of his personality, shall supply the environment in which, when he has found himself, he shall know that he has found God.

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### The Van Wert Plan of Week-day Religious Instruction\*

Van Wert is a Protestant community of about 8,000 people. It is a church-going city. There are sixteen Protestant and one Catholic church within its limits. Two of the sixteen Protestant churches are colored, and four others are very weak. The remaining ten vary from small to great strength, but there is a most cordial feeling of good will among the people, and both pastors and churches work together in perfect harmony in this venture in religious education. Pupils of every denomination and church in town avail themselves of this opportunity for religious instruction.

The suggestion to undertake week-day Bible instruction for the pupils of the public schools first came to the Ministerial Association of the city, and it was through their efforts that the experiment was started in the fall of 1918. A committee appointed by the Association took the first steps and assumed responsibility for the work during the greater part of the first year. In the spring of 1919 a Religious Education Board was organized consisting of the pastor and two lay members of the ten co-operating churches. The president, secretary and treasurer, with four other members of the Board, constitute an executive committee with power to act on all matters between Board meetings.

#### FINANCIAL SUPPORT

When the organization was made, it was estimated that a budget of \$1,500 would take care of the work for a year. The committee made a list of about two hundred names of business men, and leading members of the co-operating churches whom they thought would be interested in the venture, and suggested a sum which they would like to receive from them. This list was divided among about twenty-five solicitors, and in a very short time \$1,550 was raised, pledges ranging from \$1 to \$25. The enrollment for the year 1918-19 was 775, making a cost of just \$2 per pupil. This is a minimum expenditure for such an effort,

\*Conducted for the Pupils of the Elementary Public Schools of Van Wert, Ohio, by the Religious Education Board, composed of the pastor and two lay members of each co-operating church. A statement prepared by the Superintendent, Miss May K. Cowles.

and could not have been accomplished had it not been that in three of the four wards, classrooms were obtained in the public school buildings, thus making it possible to accommodate large classes with regular school equipment. If classes had been held in churches or in other buildings where conditions were less favorable it would not have been possible for one teacher to handle as large a number of pupils, and an increase in teaching force would have added very materially to the expense.

In the summer of 1919 the same plan was used for the financial campaign for the year 1919-20, and in addition a number of ladies canvassed the homes of pupils who had had the benefit of the classes the first year and who would not be reached by the list of supporters of the previous year. Former contributors duplicated their pledges for the second year of work, and many small pledges were taken by the ladies which have enlarged the budget, and also enlisted the interest of a larger group of people. The work of collecting the pledges has not been a serious task. Each contributor's pledge is recorded on a printed envelope, and the cash sum is either enclosed, or date is noted when the pledge will be paid. At the proper time, the treasurer of the Board sent out statements which brought prompt response when payment was due.

#### EQUIPMENT

Van Wert has four ward public school buildings. Through the year 1918-19 there were vacant rooms in three of them which were available for the use of the Bible classes when proper steps had been taken. The public school board were sympathetic toward the cause, and gave assistance to the project in such ways as were within their power. The laws of Ohio make it legal to rent school buildings for other than school purposes if seven responsible citizens sign a petition requesting the board to grant such permission. A petition was circulated, and a rental fee is paid for the use of the rooms. In the one ward where there was no vacant school room last year, a nearby church was used for the classes. This year another school building is very much crowded, so that the Bible classes are taken to the Y. W. C. A. building for their work.

#### CURRICULUM

The course of study is the same as that used in the Community Church Schools of Gary, Indiana. Four years of this course of study are now on the press, and information regarding it may be obtained from the publishers, The Methodist Sunday School Board, 58 East Washington Street, Chicago, Illinois.

#### PLAN OF WORK

The plan of the work in Van Wert is patterned very largely after the work done in Gary, such changes as necessary having been made to adapt it to the ordinary public school system.

In Van Wert each pupil gets two half-hour lessons each week, and the work is given in public school time. The course is purely elective, in fact no pupil is allowed to enter the classes without a card signed by the parent stating his or her desire that the pupil elect the work.

As far as expedient, it is the plan to take half of two grades together for class work, thus leaving the other half of each class with the public school teacher. She may utilize this time for more individual work while the other section of her class is out of the room for Bible study. This plan involves a minimum loss of time from the regular school work. Both the superintendent of the public schools and the public school teachers have given splendid co-operation and have done their share in making the venture a success thus far.

Each class period is begun with a short devotional service, usually consisting of a song, a prayer, and some times the recitation of some scripture that has been memorized. Hymns, memory texts, psalms, and other choice passages of scripture are learned as time permits. The Religious Education Board has provided each classroom with Bibles, so that the pupils may handle the book, and learn to use it.

Sometimes a part of the class period is used for expressional work, the younger grades usually coloring a picture suggested by the lesson, the older grades answering some questions, or writing something to fix the main points of the lesson. This handwork should be given with every lesson, but with the short half-hour period, it has not always been practicable. Occasionally a whole class period is given to the expressional work. All the handwork is done on loose leaves which are eventually bound into a notebook for the pupil to keep.

No credit in the public school has been given thus far for the work done in Bible class, but the pupils who accomplish the memory work have their effort recognized by some special page for their notebook. Pupils who do not do the work, do not get the credit page. Last year from 65 per cent to 80 per cent of each class completed the memory work with satisfaction. Pupils are encouraged to get some of their memory work at home, and many Bibles are now in use in homes where they used to be laid away.

#### PROGRESS OF THE WORK

For the year 1918-19, 775 pupils out of 950 in the first six grades of the public school elected the Bible study. This was 81 per cent. This year 850 pupils out of 980 in the first six grades of the public schools are taking the work, which is 86 per cent. Ninety children attending no Sunday school are taking the Bible work this year. The average attendance for the year 1918-19 was 90 per cent of the monthly enrollment.

It was hoped that the work might be extended this year into the Junior-High School, thus giving the sixth grade of last year an opportunity to continue the study. So far it has not been possible to get help to do this. The pupils are waiting for the opportunity, and have

voiced their desire in no uncertain terms. Over 100 seventh grade pupils have asked for the privilege to continue the work they had last year.

It is impossible to measure spiritual values by statistics. Parents testify to the fact that the Bible stories and truths really do take hold of the lives of the pupils, and that the pupils bring home the lessons learned in the Bible classes. Frequent reports come from mothers and teachers of Sunday school classes to the effect that there is a renewed interest in the work on Sunday because the children have the work also during the week. It has been especially noted that some of the boys who were indifferent or disliked to go to Sunday school are more interested since they have a better working knowledge of the Bible. The interest this year is just as keen as last year, and it is gratifying to note the anticipation and enthusiasm with which the children look forward to the days in the school week when they will have their Bible lesson.

## Re-organization of the Theological Seminary in the Light of the Needs of Today

HENRY B. ROBINS, PH.D.\*

What is desired is not reorganization of the institution in the interest of an anachronistic system. Only as we bring our fundamental assumptions under review can we hope to achieve a thorough going reorganization. A somewhat different view of the older theological disciplines would be guaranteed were we to substitute a humanistic appreciation of the Bible for its dominant dogmatic use. Instead of a closely articulated system of final truths Christian theology would include a formulation of those massive religious convictions which enable modern life to function at its best. Instead of reviewing the development of heresy and theological scholasticism and the like, the historical disciplines would show us how that vital entity which we call Christianity functioned in a given age or in successive ages, actually constructing and using the tools which it found needful—and with the corollary that our age can do no less.

With such a view we shall preserve our vital connection with the past, while ceasing to face toward it. We shall reverence all that was highest in its disclosure, but we shall know in our innermost being that when religion ceases to be current experiment it dies. With this view, we shall be able to make fundamental place in our reorganized institution for what is now only accommodated and incidental, and we shall find time in an otherwise too crowded schedule for the study of contemporary demand.

\* Dr. Robins is professor of Religious Education at Rochester Theological Seminary. The article printed is simply a synopsis of an address given at the conference of Theological Seminaries, Tuesday afternoon, March 18, 1919.

With these preliminary considerations in mind, let us inquire what new appreciations of our day make reorganization imperative. A glance at these will not only make clear why we must reorganize but may indicate, at least in part, the form and direction such reorganization must assume.

Our age is bound to make the democratic experiment. This is not to say that all the forces now dominant have the interests of a genuine democracy at heart; many of the deepest human motives are in fact anti-democratic. But our age will make the democratic experiment, and the great question for us is not whether democracy will vote the seminary out of existence as a vested interest, but whether, without the religious interpretation and motivation of life, we can have a genuine democracy.

Now if the representatives of religion, and the seminaries among them, hold that it embodies a finished, ultimately formulated and guaranteed interest, they are by so much unlikely to come close to an age interested in what is not finished, formulated and guaranteed—the democratic experiment. But if religion, too, is understood as a major experiment of the race, a dynamic factor in a growing world, then may religion and democracy integrate.

Among the newer appreciations discernible in this age of the democratic experiment we may discriminate the following:

1. *The Activist.* The age has a sense of movement, of change, of the mobility of reality, its plasticity and response to human will, such as no previous age possessed. It has a corresponding interest in effecting changes, in doing and achieving. In the terms of democracy, this means a willingness to assume responsibility, to grapple with social situations, to attack the problems of our common life, instead of allowing the brunt of it to fall upon the weakest and the outcome to be an accident rather than an achievement.

2. *The Solidaristic.* Two notable achievements represent the growing feeling of solidarity in our world: the achievement of an increasing common consciousness within the Christian community, and the crystallization of class consciousness within the labor world. These have grown apace within the last generation; each has achieved an ideal universality. Not only so, but within the Christian group there is a growing interest in other groups, in the labor world and in religious groups other than Christian. The new effort at appreciation which tends to temper sheer criticism is significant. The spread of this interest to the field of internationalism is now the most absorbing of topics. It can safely be asserted that the essential democratic motive roots in this feeling of solidarity.

3. *The Genetic.* Our age has won a new appreciation of process, growth, development. One thinks especially of this new appreciation in connection with educational psychology and the psychology of religious experience, which emphasize the fact that moral will and the experience of religion function in every normal life almost from

its beginning. The result is that we have a new appreciation of the pivotal character of childhood and youth. We know that the battle for character and religion is not won on some day of crisis alone but through the uneventful and continuous movement of the nurture process. The genetic appreciation guarantees the extension of democracy to childhood and youth.

4. *The Realistic.* Our age wants the facts. It is intensely impatient of pettifogging in politics or religion. How manifold have been the reactions of our soldiers against unreality! "Speak the truth and shame the devil!" is the demand of the times. "No matter what authority says, no matter what antiquity thought, give us the facts!" It is amazing how much political wisdom, diplomacy, philosophy and even theology is thus disposed of. All this means that our age is impatient of efforts at complete, all inclusive, final formulations. When it asks for the facts, it wants just what has direct and immediate bearing upon life. Moreover, it doesn't want truth in occult form which can be understood only by the learned, the ordained, the initiate; it wants truth in plain terms that the wayfarer may understand. This also is democracy.

5. *The Idealistic.* For all its realistic bent, our age is also idealistic. It was the persistent and growing idealism of the Allies which won the war. It was a constructive propaganda of idealism which maintained the morale of the troops. It is an undaunted idealism which demands a league of nations. Even Bolshevism's blind thrust toward democracy has a half formulated idealism behind it. Our age is persistently idealistic and futurist, for all its materialisms and futilities; and only a persistent and self-clarifying idealism can ever fully establish democracy throughout the world.

If the seminary continues a system of thinking, an attitude toward life, which is in any degree a despair of human effort, an acute individualism, a static donationism, an occult mystification of the plain man or a denial of his dreams, it will counter the profoundest appreciations of the age it seeks to serve. By every contemporary consideration, the seminary must stop looking backward and take a look around and a look ahead.

The ministry of our day needs an ample acquaintance with the past, because the present springs from the past; but its crying need is a more accurate acquaintance with contemporary life—with its organization and definition; its aspirations and motives; its idealisms and defects. Especially does the ministry need a more accurate knowledge of those psychological and sociological principles which condition all constructive effort in modern society. To say that the ministry needs a more immediate, human, personal, experimental acquaintance with contemporary life, is just to say that it needs a more scientific grasp of it; for the humanistic approach to the world of men is also the scientific approach. Only such a knowledge of contemporary life can give one a knowledge of the technique of experimentation and

construction. The minister must have this, because religion is both an individual and a community experiment; it is the one because it is the other. It is the minister's business to see the experiment through, not merely to initiate it.

This approach to the matter makes clear certain requirements to which the seminary must give heed in its process of reorganization.

1. *Reduction.* A reduction of the standard disciplines is necessary, or, at any rate, a reduction in the proportion of available time given them in the older curriculum. If some such view be taken as the earlier part of this paper suggests, it will be found quite possible to reduce the requirement without impairing scholarship.

2. *Diversification.* The curriculum must be diversified by the inclusion, on equal footing with the older disciplines, of newer disciplines, several of which—such as Religious Education, Christian Sociology, and Christian Missions—have received recognition within the last decade or two.

3. *Experimentation.* There must be an elaboration of clinical and laboratory facilities and the extension in every possible direction of the principle of learning through self-activity. This requirement contemplates not so much the acquisition by the student of contemporary standard methods as, in addition thereto, the development of ability to set up and carry through independent experimentation in his major field and to evaluate results.

4. *Specialization.* There is needed an articulation of the elective system with the group system, in such fashion that the demands of a diversified ministry can be met by definite professional training for the discharge of a special function. Specialized training in a particular function or group of functions can be secured by giving the last year or two years of the course to the prosecution of studies within a professional group of subjects. To make this system most effective, there should be close personal supervision of each student's work. This has been secured by the appointment of faculty advisors who are held responsible for the personal direction of a limited number of students working in their department.

5. *Self-criticism.* Institutions need to elaborate a technique of self-criticism and evaluation whereby they shall be able to determine when adjustments are required and to test the results of new ventures.

Thus only can we keep close enough to human need to make articulate the voice of God which speaks through that need to our generation. Thus only may we hope to equip a ministry which shall appeal to men as a voice and not an echo, an interpretation and not an anachronism.

## Co-operation of Agencies for Religious Education\*

Miss Anna V. Rice, in her opening statement of the purpose of the conference, told of the great increase in the Young Women's Christian Association's work with industrial girls and younger girls, its new work with foreign-born women and girls, and the new developments in its work with business and professional women. The Association has, in this contact with large numbers of girls and young women, a great opportunity for religious education, and is eager to co-operate with other agencies for religious education in order to make its work in the community as effective as possible. The purpose of the conference was to determine, if possible, how such co-operation could best be brought about.

The morning's discussion, on the subject, "The Place and Program of Religious Education in Community Life," was led by Prof. Willett. He said that the community, now divided by different factors, must learn to act as a unit. The center of religious education in every community is the church, which is now rising to a sense of its responsibility, and which helps to unite Protestants at least. The first task of believers in religious education in any community is to awaken the churches to their responsibility. The Y. M. C. A. and Y. W. C. A., Sunday school Association, etc., should not try to put on extensive programs of their own, but should inspire and confer with the churches; in many communities the Christian Associations must be the agent for unifying the churches. The next step is to find out the nature and resources of the community. It is hoped that the survey being made by the Interchurch World Movement will give what is needed. The community program should then be carried out through a central agency, preferably the church federation. As to the instruments by which it is to be carried out, we must face the questions of week-day religious instruction, community training schools for teachers and parents, etc.

Open discussion followed, the first question raised being in regard to the nature and scope of the religious education survey to be made by the Interchurch World Movement. It was learned from Dr. Craig, Miss Tallman, Dr. Cope and others that this survey is being conducted by Dr. Athearn, will cover the entire field of religious education, and will be selective, first getting a general view of about 2,000 representative communities, then doing more intensive work with a smaller number. Later (at the end of the morning session) a motion was made by Dr. Cope, and carried, that the chairman appoint a committee of three as representatives of this conference to wait on the Survey committee of the Interchurch World Movement and ascertain whether the entire facts which seem to be essential to a community program of religious education are to be obtained.

\* Report of Conference on Co-operation of Agencies for Religious Education, called by the City Department, Bureau of Religious Education, National Board of Young Women's Christian Associations, 600 Lexington Avenue, New York, October 11, 1919, Miss Anna V. Rice, presiding.

The main discussion centered about the question whether or not the religious education work carried on in a community should center in the churches, especially in cases where the churches lack vision of their duty in this regard. On the one hand, it was urged that the church is not one among many religious agencies, but the common denominator of all and the logical channel of religious education; that the churches are in fact awaking to their responsibility and developing new programs; and that it is better to arouse and inspire the church, where it is delinquent, than to start up competing agencies which may themselves in turn become self-conscious and institutionalized. On the other hand, it was pointed out that in many communities the church is distrusted by a large part of the people; that we have too much faith in machinery and programs; that those who have religious education at heart should consider the actual needs of the whole community, get a direct approach to the people and do a good piece of work, using the co-operation of existing agencies when possible; that the church should make good its claim to leadership by deeds, not by pronouncements. Miss McCulloch expressed the hope that we might get back of the machinery to the message of Christianity, which is not wholly made yet; and that possibly the Associations might be the means of gathering up the spiritual values which lie outside of ecclesiastical boundaries, thus helping to make the new message for tomorrow. Prof. St. John made a definite suggestion for a community organization including the churches, schools, Boy Scouts, etc., library Christian Associations and other agencies which should take the responsibility for religious education.

The afternoon session took up the subject of the possible contribution of the Association to religious education. Miss Ethel Cutler, director of the Bureau of Religious Education, National Board of Young Women's Christian Associations, described the organization and plans of the Bureau. Its object is to co-ordinate the religious education work of the different departments of the Association—student, city, town and country. Its permanent organization is to include experts in material (biblical, psychological, etc.) and in method. It is hoped that the Bureau may become a resource to the churches and other agencies in their work with girls and young women.

Miss Anna Rice spoke of the present situation in the city Association; of its task of interpreting religion in modern terms which are related to life as it is today; and of the program involved, both within the Association and in relation with outside agencies. She also described the functions of the director of religious education in an Association.

The discussion was led by Prof. Richardson, who stressed the need of leaders in the whole religious education movement and spoke especially of the new profession of director of religious education, which many forces are now helping to develop. He described the possible contribution of Association leaders in promoting and helping conduct community schools for religious education and suggested that this be

made part of the method program of the Bureau of Religious Education; also that the latter's experts on biblical material, girl psychology, etc., correlate with, for example, the Sunday School Council and the denominational boards. He also spoke of the possible bearing of the Association's club program, especially for adolescent girls, upon the curriculum and activities of week-day schools of religious education, which are finding the present Sunday-school literature inadequate.

The discussion dealt with the function of the Y. W. C. A., and especially its relations with the churches, in religious education work in a community. It was generally agreed that, rather than attempting at first to unite all faiths in a community program, it is better to begin with groups which can think more or less alike, and then co-ordinate with the work of other groups. The Protestant Evangelical churches form such a logical group. The Association can serve the churches by training young women as leaders in church work, but practical difficulties are often encountered owing to theological prejudices. The Association, moreover, has a special opportunity in relation to women in industry, many of whom are opposed or indifferent to religion as they know it, and to the churches; it has the problem of making its present leaders more conscious of the need of a social interpretation of religion. Prof. Richardson suggested that through the "community" idea an appeal for a bigger outlook can be made to the churches. With regard to the adolescent girl, he suggested that the Bureau of Religious Education issue a manual on qualifications and methods for work with girls, and co-operate in the new Sunday-school plans to train leaders of Intermediate girls as companions as well as teachers. Miss Butler and Miss Cutler pointed out that there is a great difference in the methods needed for girls and for boys; also that the adolescent girl, while she needs the church for the best development of the worship side of her nature, for educational purposes should be with her own group, and may get better training in an Association club than in the ordinary Sunday school.

Dr. Cope made a plea for an endeavor to discover what our objectives in religious education really are, what is the normal spiritual development of a young person, and what our program should attempt actually to give him or her. This was felt by all to be a vital need.

In summing up the discussion, Prof. Richardson again emphasized the service that the Association can render the community training school for teachers, and asked that the standard ideas about such schools be got across to general secretaries and directors of religious education.

## Talking Points For Religious Education \*

1. There are three ways in which the American people can provide religious education for their children: (a) *The introduction of religious education into the public school.* This would violate the principle of the separation of church and state. (b) *The withdrawal of children from the public schools and the establishing of denominational parochial schools in combination with the public schools.* This is the plan of the Catholic church. If this plan were followed by our churches, it would entirely break up our public schools and in the end disrupt our standard of democracy. (c) The teaching of religion in our homes and in our churches. This requires the building of a system of church schools thoroughly co-ordinated with the public schools and under interdenominational supervision. The task of applying this third method is one of the most important present tasks for the Protestant churches in the country.

2. There are five and a half million people in the United States above ten years of age who cannot read or write. If this army of American illiterates should march in front of the White House at Washington, to be reviewed by the President, two abreast, three feet apart, at a rate of twenty-four miles a day, the President would have to stand in front of the White House two solid months to see the army of American illiterates march by. The state purposes to remedy this defect through the Smith-Towner Bill. The church should insist that Christian citizenship demands the support of a system of public schools which will guarantee an adequate system of education to every child in the country.

3. The nation was appalled by the magnitude of our adult illiteracy—five and a half million people unable to read or write the English language. There is a more appalling fact in the *spiritual illiteracy of our people.* Sixty per cent of all our people are not connected with any church, either Jewish, Protestant or Catholic. Over sixty million unchurched people! Twenty million children whose ears have never heard grace at table or family prayer and who are receiving no formal training in religion. The moral fibre of the people must be established by regular systematic teaching, drilling and training. Man must achieve self-control by conquest.

4. *Education is the introduction of control into experience. Religious education is the introduction of control into experience in terms of a great religious ideal. Christian education is the introduction of control into experience in terms of Jesus Christ.* Unless Christ can become the standard by which each person controls his life, there can be no such thing as christianizing the social order. Here lies the problem of Christian education.

\* Syllabus or outline for the speakers on religious education at the state conferences of the Inter-Church World Movement, prepared by Professor W. S. Athearn.

5. The nation was voted dry by the moderate drinker. Beer-bottle in one hand and dry-ballot in the other, the moderate drinker cast the dry-ballot which deprived him of the beer-bottle. Explain this paradox? Temperance education. Since 1880 schools and church have consistently taught that *alcohol is a poison* and that *poison kills*. Gradually this body of common knowledge accumulated in the presence of an increasing intemperance until suddenly an intemperate nation voted itself dry in spite of its own intemperate practice.

The pabulum which becomes the mental diet of a race will sooner or later control the conduct of that race. Moral: What you would put into society you must put into the schools. How then is the world to be christianized? Through a program of Christian education which will reach every child in the whole world.

6. Enrollment in the American Sunday school has decreased alarmingly during the past fifteen years. During the same period there has been a corresponding increase in juvenile delinquency.

7. In a city of fifty thousand, just surveyed, it was found that the Protestant churches offered twenty-four hours a year of religious instruction to the children of the city. The Jewish synagogues offered one hundred and eighty hours a year of religious instruction to the Jewish children. The Catholic parochial school offered three hundred and twenty hours distinctly religious teaching to Catholic children. Everything else being equal, thirty years hence will that city be Jewish, Protestant or Catholic?

8. One of the first effects of the week-day religious school in Gary, Indiana, was the decrease of the number of punishments in the public school. There was a direct connection between religious instruction and good behavior in school and on the playground.

9. A survey of ten villages and adjoining districts in Vermont showed 485 Protestant families and 23 Catholic families, total 508. In these families there were 1,811 Protestant people, 94 Catholics, total 1,905. In the Protestant families there were 153 children under 5, 223 between 5 and 13, and 220 between 13 and 20. Of the total 1,811 Protestant people only 170 were members of any Sunday school. Of the 94 Catholics in this same territory every single member was reported as receiving some form of religious instruction in connection with the church. In other words, these ten villages in Vermont have 1,640 people out of 1,811 who receive no form of religious instruction or training. Outside of these villages there are 301 Protestant families. Forty-two Protestant families state they attend no church; 260 Protestant people in the village state that they attend church regularly; 64 babies have been born in this district in the past two years. As a result of this survey all 64 babies are now on the cradle-roll of some church. One hundred and eight homes that were not connected with the church or Sunday school before the survey are now regularly connected with some church or Sunday school. In 7 homes there was no Bible; in 10 homes no Testament. Twenty-seven homes were supplied with a Bible during the survey.

## Religion in the Labor Movement\*

FRANCIS HERBERT STEAD

Labor has again and again shown its power to control a large section of our common life. How does this new group stand in relation to the oldest and most authoritative expression of life—religion?

The relation has too often been one of dependence upon middle class religion. When now labor is more and more repudiating vassalage industrially to the middle class we can hardly expect it to accept middle class religion. Also, for nearly one hundred years the church-and-chapel-going people have had control of industry, and at the end of that period one third of the population is insufficiently fed, clothed and sheltered, a damning fact which the religion of the middle classes allowed them to view with unconcern or little practical effort.

I cannot indulge in generalizations concerning the middle class church in the United States, but have made some observations. In Washington, I found a report of your Labor Department, giving the hours worked in the steel industry, and could hardly believe the figures showing steel men working sixty, seventy and eighty hours a week. In Pittsburgh I thought it my duty to bring these facts before a church where I spoke and was delighted to find that the spirit of good will in which the information was given and received overcame local commercial prejudice. The minister of the congregation asking me to give it before a group of clergy, I counted on the same sympathetic response and was amazed not to receive it. Not one word of regret was expressed at that meeting by any minister for the conditions mentioned, but I was told that the steel workers required more ethical teaching. In a city that prides itself upon Sabbath observance, not a word of protest was raised against the seven day week, although there was a hot protest on against Sunday football. I was told that these ministers counted in their congregations nearly all the millionaires of Pittsburgh, who had built costly churches; but labor could scarcely feel at home in such edifices, especially after they had begun to know something of the proletarian nature of the gospel.

The development of the relation between religion and labor in Great Britain has been distinctive, the Robert Browning Settlement having had a unique place in this development. The first of May, kept as a religious festival, in 1910 broadened out to a Labor Week, a series of religious days, upon which the speakers were labor men. Six of these were held, the war ending them for some years. This Fall another conference was held, Norway, Sweden, France, Denmark, the United States and Great Britain being represented. Labor—left, right and center was there. Religion—Parsee, Brahmin, nondescript, Agnostic and many varieties of Christianity, was represented. The great question was:

\* Notes on an address in New York City by Francis Herbert Stead, Warden of Robert Browning Settlement, London, England.

"Is there a religion implicit in the Labor Movement and can it be made explicit?" The unanimous answer was "Yes."

All speakers agreed that the Labor Movement contained religious principles, different speakers naming those which they considered essentially religious—sacrifice, service, mutual helpfulness; the breaking down of barriers between castes as in India; the sense of brotherhood, agreement on the moral leadership of Jesus, and the effort being made to democratize society. Bishop Gore of Oxford, after naming some of these principles, declared he had little faith in schemes for Christian reunion, but implied that he looked for religion to crystallize around the Labor Movement.

A statement of the religious elements in the Labor Movement to be used as the basis of propaganda to other labor groups was summarized and unanimously adopted as follows:

Sacrifice of the individual for the sake of common welfare.

The Law of Service, the duty to serve, and therefore the Right to Work.

A frank brotherliness and heartiness of fellowship which gives reality to its insistence on the Universal Brotherhood of Man.

Its Internationalism, its insistence on International Unity.

A firm and resolute Loyalty to Organization so intense as to show itself in an intelligible Intolerance to those who would imperil the welfare to the whole for personal ends.

Unceasing and unflinching hostility to the ascendancy of Mammon.

An unhesitating and undeviating demand for the Abolition of Poverty.

A demand equally insistent for the Abolition of War.

A resolute purpose to pursue these high aims in spite of the contradiction and opposition of the existing material conditions, in other words, a lofty Idealism.

An unquenchable Faith in the Future, a certainty—based not upon experience—of the coming of a higher and better social order, a conviction rooted in a sphere above and beyond the material sphere.

This conviction, everywhere latent in the Labor Movement, is mostly inarticulate but indubitably present.

It expresses itself sometimes as reliance upon the forces of Evolution which have developed humanity as we now know it and which are confidently expected to raise it to vastly higher levels of life. Or as the duty of obedience to the transcendental principles of morality which are not derived from experience, but claim to control all conduct, individual or social. Or, as in the East, a faith in the Divine Immanence and therefore in the Solidarity of Man. Or, as in Christian minds, a belief in the moral purpose of the Universe expressed in the Fatherhood of God and the consequent Brotherhood of Man, the moral sovereignty of the ideals of conduct embodied in Jesus of Nazareth, and the continual guidance of the same Spirit working in and through the upward movements of human history toward a perfect goal.

## Instruction in Social Hygiene

At a conference recently held in Washington, under the auspices of the United States Department of Public Health, and attended by numerous officers of that department and of State Boards of Health, a series of resolutions was passed which included the following important statements:

“That we fully recognize that the permanent work to be done in respect to sex is educative, constructive, persuasive; that this educative work is much more than information; and that it must mold in a positive and controlling way all those instincts, impulses, motives, desires, habits, standards, ideals, attitudes, purposes, and choices which make for clean, honorable, high-minded and chivalrous manhood.

“That the classes of social leaders to whom we must chiefly look for guidance in the near future are teachers, physicians, ministers, and certain other less professional social workers now happily becoming more and more numerous and effective. And, therefore, that the first feature of a great, permanent educative movement is twofold: (1) to reach, by emergency methods, those leaders now in professional activity; and (2) to secure in Normal schools, Theological schools, and Medical schools such radical re-appraisal of their duties in this field as shall induce them to prepare these social servants, no less in character than by knowledge, for this task of clean and effective sex leadership, a thing which in our opinion they are not now doing effectively. Our leaders are having to grope in the same way and for the same reason that our children have had to grope.

“That we request the United States Bureau of Health Service to do everything in its power to place before organized bodies of teachers, ministers, physicians, and other social leaders the full content of an enlightened program of constructive sex education, and that we urge each voluntary agency to interest its constituency in the health program of the Bureau and to indicate in what manner they may co-operate locally.

“That in the opinion of your committee the scope of the material in the literature designed to present the subjects of sex education and venereal disease to the youth should be broadened to include the moral and social aspects, as well as the medical, since all are but different and closely related phases of the same issue.”

## Motion Pictures

### FACTS CONCERNING INSTRUCTIONAL AND SELECTED MOTION PICTURES FOR USE IN CHURCHES AND CHURCH SCHOOLS

Orrin G. Cocks\*

#### MAGAZINES AND PERIODICALS GIVING INFORMATION

"National Committee for Better Films" (monthly), "Bulletin of Affiliated Committees" National Board of Review, 70 Fifth Ave., New York City, \$1.00 per year.

"The Moving Picture Age" (monthly), 418 So. Market St., Chicago, Ill., \$1.00 per year.

"Educational Film Magazine" (monthly), 33 West 42nd St., New York City, \$1.00 per year.

"Moving Picture World" (weekly), 516 Fifth Ave., New York City, \$3.00 per year.

"Motion Picture News" (weekly), 729 Seventh Ave., New York City, \$2.00 per year.

"Exhibitors' Trade Review" (weekly), 1587 Broadway, New York City, \$2.00 per year.

#### SOURCES OF INFORMATION (GENERAL)

"National Committee for Better Films." National Board of Review, 70 Fifth Ave., New York City. Literature, pamphlets, etc.

"Selected Lists of Better Films." Current monthly for family, children, schools, etc. National Committee for Better Films (see above). \$1.00 per year. Issued later in "Garden of American Motion Pictures."\*

"Special Lists" (separated) for Churches, Schools, Social Organizations, Civic Groups, etc., and of all obtainable industrial and manufacturing companies. National Committee for Better Films (see above).

"Motion Pictures in Religious Educational Works." E. M. McConoughey, 1914. Federal Council of Churches, 105 East 22nd St., New York City.

"Community Motion Picture Bureau" (publications), 46 West 24th St., New York City.

"Educational Dept. Moving Picture World." 516 Fifth Ave., New York City.

"National Educational Motion Picture Association." New York City.

"Interchurch World Movement. Graphic Dept." 124 East 28th St., New York City. H. H. Casselman.

"U. S. Government Agencies," The Department of Agriculture, Interior, Labor, including the Children's Bureau, have films. Apply to Dept. Washington, D. C.

#### SOURCES OF INFORMATION ON FILMS FOR CHURCHES, ETC. (PERSONAL)

Rev. Orrin G. Cocks, National Committee for Better Films, 70 Fifth Ave., New York City.

\*Mr. Cocks is Secretary and Editor of the National Committee for Better Films, a committee of the National Board of Review of Motion Pictures. This article will be reprinted in pamphlet form.

Rev. H. H. Casselman, Graphic Dept., Interchurch World Movement, 124 East 28th St., New York City.  
Rev. J. W. F. Davies, Winnetka, Ill.  
Rev. Sydney F. Eva, Farmington, Michigan.  
Rev. C. C. Marshall, Methodist Centenary, 150 Fifth Ave., New York City.

## PROJECTORS AND EQUIPMENT—STANDARD WIDTH FILM

*Permanent Machines* (heavy) (long projection) (carbons) (high power).  
 "Powers." Various types, motor and hand driven. Nicholas Power Co.,  
 90 Gold St., New York City—agencies.  
 "Simplex," various types, motor and hand driven. Precision Machine Co.,  
 317 East 34 St., New York City—agencies.  
 "Motograph" various types, motor and hand driven, Enterprise Official  
 Mfg. Co., 504 West Randolph St., Chicago, Ill.  
 "Graphoscope" various types, motor and hand driven, Graphoscope, 50 E.  
 42nd St., New York City.  
 "Portable Machines" lighter, shorter projection, mazda light.  
 "Powers" (see above).  
 "Devry." The Devry Corporation, 1240 Mariana St., Chicago, Ill.  
 "Graphoscope" (see above).  
 No projectors which take narrow width or non-standard films are included.

PRODUCERS AND DISTRIBUTORS OF SELECTED PICTURES

<i>Markings:</i>	Dramatic and Comic: "D." Instructional: "I." Educational: "E." Religious and Ethical: "R." Topical: "T." Rented through Commercial Exchanges: "C."
I.E.R.	Atlas Educational Film Co., 63 E. Adams St., Chicago, for Chicago Territory.
I.E.T.-C.	Educational Film Corp., of America, 729 Seventh Ave., New York City.
I.E.R.T.-C.	Bray Studios, 23 East 26th St., New York City.
D.I.E.-C.	Exhibitors' Mutual Film Corp., 1600 Broadway, New York City.
D.I.E.T.R.-C.	Famous Players-Lasky Corp. (Paramount), 485 Fifth Ave., New York City.
D. R.-C.	First National Exhibitors' Circuit, 8 West 46 St., New York City.
D.I.-C.	D. W. Griffith, 1472 Broadway, New York City.
D.-C.	"Hallmark" 126 West 46 St., New York City.
R.-C.	Historical Film Corp., of America, Burbank, Calif.
D.-C.	Hodkinson-Pathe, 25 West 45 St., New York City.
R.D.I.-C.	International Church Film Corp., Flatiron Bldg., New York City.
D.R.-C.	Metro Pictures Corp., 1472 Broadway, New York City.
D.I.E.R.T.-C.	Pathé Exchange, Inc.
D.I.E.R.-C.	Community Motion Picture Bureau, 46 West 24 St., New York City.
T.I.E.R.-C.	Prizma, Inc. (Color Pictures), 71 West 23rd St., New York City.
D.I.E.R.-C.	Robertson-Cole (Film Division), 1600 Broadway, New York City.
D.R.-C.	Selected Pictures Corp., 729 Seventh Ave., New York City.
D.R.-C.	Triangle Distributing Co., 1457 Broadway, New York City.
D.I.E.R.T.-C.	Universal Film Manufacturing Co., 1600 Broadway, New York City.

D.I.E.R.-C. Vitagraph Company of America, 1600 Broadway, New York City.

D.I.R.T.-C. World Film Corp., 126 West 46 St., New York City.

Small film companies making special pictures. Address on request. National Board of Review, 70 Fifth Ave., New York City.

Most of the companies mentioned above produce and distribute pictures primarily for commercial motion picture entertainments. On renting films, therefore, confusion and trouble may be avoided by using, as a basis, the selected lists of the National Board of Review.

The National Committee for Better Films (a Clearing House) of the National Board of Review of Motion Pictures, Address, 70 Fifth Ave., New York City, reviews through committees of volunteers, all dramatic pictures shown to the American people; maintains a filing system of all films produced; selects all films of special merit in the fields of drama, social work, ethics and religion, education, travel, sciences, literature, history, industry, government, current events and kindred topics; issues regular and occasional lists for a nominal charge; serves schools, colleges, social and civil organizations, churches, clubs, better film workers, those specializing in family and children's entertainment or education, and exhibitors; does no renting or booking of pictures but refers inquirers desiring it to all film companies or organizations supplying better film subjects, thus enabling all users of motion pictures to select from the entire field and make their own renting arrangements; establishes on expert consultation and advice, standards on all technical film departments listed above; furnishes speakers, literature and related facts regarding the production, the projection or the exhibition of pictures on non-theatrical lines.

#### GENERAL FACTS

Motion pictures are rented by the day from commercial exchanges located in the large cities of the country. The addresses of the head offices are given in the list above. These companies are designed primarily to serve the theatres and the general amusement loving public. They all make fine pictures occasionally worthy of use in churches. They have indicated a willingness to serve the religious and educational organizations with selected films.

Some good industrial and government films can be obtained for the cost of transportation. Individual companies must be addressed.

There are now about ten Biblical films which may be rented. After January, 1920, there will be an increasing supply.

Many travel, scientific, nature, geographic and literary films are accessible. A few phases of social work have been filmed. The greatest available source of church motion picture is the drama with fine ethical lessons growing out of the plot.

## Inter-Church Survey Reveals Need of Religious Education

The *Inter-Church Newsletter* calls attention to the growing recognition of the importance of religious education as revealed by the surveys now being made. "A world need which the church must meet is that of religious education," said a rural survey worker in a recent report to headquarters of the Inter-Church World Movement. And this same plea, in some form, is voiced by practically every rural survey worker in the field.

In many localities, the number of church members under 21 is negligible. In a few communities, surveyors report that churches contain not a single young person, though there may be many in the neighborhood. One surveyor wonders what will happen to a church in his county when its present faithful members die. Week after week, the pews are scantily filled by the same constant few. There are no classes for young people, no attempts to reach them through special sermons or services. Consequently, they never worry about a church which apparently never thinks of them.

In other places, the taking of statistics has revealed that not a single minister or missionary has been produced in the church's history. In one town of 2,000 persons where four churches are found, it has been forty years since a boy has gone to a ministerial training school and the oldest inhabitant is unable to recall that any church in the town ever produced a missionary.

Complaint from other supervisors of the lack of religious leaders would seem to bear out the necessity for religious education. In some churches, it is impossible to find men and women who know enough about religious organization to take charge of Sunday schools and young people's societies. As a result, Sunday schools are unorganized and the young people are bunched in classes with their fathers and grandfathers instead of having classes of their own where their interest may be caught and held by attractive and suitable presentation of subject matter.

One surveyor who had discovered what seemed to him an amazing lack of Christian leadership and Christian education, comments: "The answers to the questions bearing upon the vocational training of ministers leads to the suspicion that there is the beginning of the trouble. One thing stands out sharply—many ministers in this county do not know how to act or think in community terms. The matter of church membership, too, is left entirely to evangelistic campaigns, during which it seems vaguely to be hoped that the young people and children will come into the church while under the spell of an eloquent speaker."

## To Directors of Religious Education

Decatur, Illinois, December 15, 1919.

Dear Friend:—At the meeting of the Directors of Religious Education held at Detroit last March, it was decided to have a further report brought in at the next meeting on what is being done in this country in training for the new citizenship. A few reports were received last year, but they were not sufficient to be of great importance in furthering the work. There is nothing more vital today as a preparation for meeting the needs of the world than making the gospel message react in the activities of Christian Citizenship. No agency is as responsible for producing such a citizenship as the school of the church, yet most of us have never got further in the task than to teach a few ideals in a feeble way without concern about the working out of these ideals in every-day life. Our church schools must produce American citizens who will look upon all men as brothers and the needs of the whole world as their field for helpfulness. What are we doing about this? The following questions are for you to think about. They will give you an idea of what ought to be done in your school. When answered by you, the resulting information will be used to help others in this important task.

1. Do you hold the ideal of a Christian Citizen as a definite goal or objective in your work?
2. In what groups do you have a program of instruction and activities by means of which good citizenship is to be obtained? (Missionary groups, Boy Scouts, S. S. departments and groups, etc.)
3. How is the training in these groups unified?
4. What instruction material are you using with different groups, that emphasizes good citizenship?
5. How and when is this material presented?
6. What opportunities are you giving your groups to express the actual sentiments of citizenship? (As in self government, service, etc.)
7. How do you relate your instruction to your activities?
8. Give evidences of the fact that your training is producing a conscious effect in good citizenship. (In what ways are they more considerate and helpful?)
9. In what groups are the students conscious of the fact that they are getting training for the larger responsibilities of citizenship?
10. Does your training include world citizenship? How?
11. Tabulate definite results of your training as in conversation, actual work done, general appreciation of Christian duty, etc.

You do not need to answer these questions before February, when a questionnaire will be sent to you to fill out. Helpful books are "Christian Americanization, a Task for the Churches," by Brooks; "Training for Citizenship in the Sunday School," by Hoben, and "Graded

Social Service," by Hutchison. RELIGIOUS EDUCATION has also had many helpful articles during the past year or two.

Yours very truly,

HERBERT W. BLASHFIELD, Decatur, Illinois,  
REV. J. B. TARNEY,  
MRS. H. W. HUNTER,  
REV. J. W. F. DAVIES,  
REV. HERBERT W. GATES,

*Committee on this investigation.*

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### THE BOYS' CLUB FEDERATION

The Boys' Club Federation of New York is planning for a wide extension of its work during the coming year, in the interest of the 6,000,000 under-privileged boys of America, whose need, following the war, is said to be a vital one. Immediate attention is believed to be necessary if these lads are to be reclaimed and moulded into men of character and useful citizens.

The Federation is a national organization with a large membership, operating without profit to itself, supported by voluntary contribution, its purpose being to give practical directional training to the boy of limited opportunities, to build him up physically and to carry him over the danger period of his youth. As a result of such training, it has been shown by statistics, juvenile delinquency has been materially reduced, a real interest aroused in the wholesome things of life, and that the boys of this class under the influence of the club, are soon weaned from the street and prepared for future citizenship.

The Boys' Club Federation ordinarily is housed in a building with gymnasium, library, game rooms and meeting rooms for which the boys pay nominal dues of 5 or 10 cents a month. The Federation Club is non-sectarian and co-operates with all church denominations and welfare organizations, being the only body of its kind that takes the boy under twelve years—a critical age for the lad of limited opportunities—as well as of all other ages, and moulds him with reference to his special needs. His spiritual needs are cared for by the co-operating churches, and many boys without religious home influences or training, are thus brought into the fold—boys that, in the majority of cases, could be reached through no other existing channel. One of these federated clubs alone, located in New York City, has an active membership of 6,000 boys, most of whom otherwise would have hearkened to the call of the street with all its evil influences and consequences.

It is estimated that 66 per cent of the boys of America belong to this class, a vast army for good or evil, and to bring these 6,000,000 and more under-privileged boys into club formation on a community basis—as broad and comprehensive as the public playground, though more intensive—is the task that the Boys' Club Federation has set for itself.

## RULES FOR RELIGIOUS EDUCATION BUDGET

At a conference of Sunday school leaders and other prominent interested persons held by the Interchurch Movement in New York City, December 13, Dr. William E. Chalmers of Philadelphia, head of the Denominational Agencies Section of the Religious Education Department, laid down the following five general rules to be followed in drawing up the co-operative religious education budget to be presented to the World Survey Conference at Atlantic City the second week in January:

Its general objective is to secure for each co-operating Sunday-school board in 1920 one paid worker for every 10,000 of Sunday-school enrollment.

Fifteen hundred dollars will be counted as the average cost for budget computation for each paid worker, this amount to cover all items of expenditure for religious education.

Every Sunday-school board will be assured a minimum 25 per cent increase over its present working budget. In case of Sunday-school boards for whom the general objective is more than a 75 per cent increase, a 75 per cent advance over the expenditure of the first completed fiscal year will be made and half the difference still separating it from the general objective will be added.

For Young People's boards a 25 per cent advance over the expenditures of the first completed fiscal year will be made.

After the 1920 budget figure has been determined in each case a 10 per cent annual advance will be made for 1921, 1923, 1924, thus giving the five year totals to be raised.

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In connection with the Annual Reunion and Conference of the Alumni Association of Teachers College, Columbia University, February 19th to 21st, one of the programs is to be devoted to Religious Education, in charge of Professor Lavinia Tallman, and with addresses by Professors George A. Coe, Dorothy Dickinson and Kenneth D. Miller.

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The Department of Religious Education of Northwestern University has just issued a twenty-four page booklet entitled, "Religious Education as a Vocation," by Norman E. Richardson. In the appendix there is given a list of Directors of Religious Education who belong to this division of the Religious Education Association. At the suggestion of the General Secretary, the Department has agreed to mail this booklet free of charge (the ordinary price is fifteen cents) to any members of the Religious Education Association who will forward their names and addresses, together with a two-cent stamp, to Miss Marion C. Johnson, Secretary, Hatfield Hall, Evanston, Illinois.

## Notes

Elwood, Ill., has a Saturday school of religion, an adaptation of the Daily Vacation Bible School plan.

The Cleveland Sunday School Association is now being reorganized as the Cleveland Federation for Religious Education.

An Institute of Religious Education for church workers is being conducted every Monday night, at the University of Chicago, through the Winter quarter, January to March.

The Department of Religious Education at Western Reserve University, Cleveland, under Prof. Thomas S. McWilliams, announces six courses for the benefit of lay workers in churches during the current academic year and also a series of special lectures on religious education.

In Germany religious instruction seems likely to remain in an unsatisfactory state, for, while the Socialists press for the secularization of the schools the new constitution provides three types of schools, the denominational, mixed, and purely secular, allowing parents to determine, locally, which type of school their children shall attend.

Bulletin No. 1 of "The Evanston System of Religious Education" announces the schedules and courses of the training school at Evanston, Ill., conducted by the board of Religious Education of which Dr. Norma E. Richardson is chairman. One of the enterprises of the board will be that of conducting a week-day school of religion.

The Hennepin County (Minneapolis) Sunday School Association publishes a monthly circular which is entitled "*Minneapolis Religious Education*"; it also issues a series of bulletins on community work in religious education and conducts a "School of Religious Education," a community training school in three centers on successive nights of each week. This special work is in charge of Edward R. Partlett, the superintendent of religious education for the Association.

Under the week-day school of religion plan in Toledo there are now 2,800 pupils enrolled—instead of 700 as stated in the last issue of *RELIGIOUS EDUCATION*—and ninety-one classes are conducted. The arrangements for elementary pupils provide for their being excused, on the request of parents, on a regular schedule for the classes in religion. The arrangement for high-school pupils follows the North Dakota plan with the important exception that classes for credit must meet at some time other than the regular session of the Sunday school.

It is estimated that the loss in enrollment in the Sunday schools of the United States during the past five years will run from six hundred thousand to a million.

The National Orphans Home, Tiffin, Ohio, has a completely graded Sunday school, under the direction of Prof. Arthur E. Fish, of Heidelberg, with classes in all grades.

Macalester College, Minnesota, prepares a life-chart record for every student and grades him in qualities such as alertness, self-reliance, accuracy, sympathy, tact, endurance, health, etc.

Bridgewater College, Bridgewater, Va., conducted an institute of religious education, lasting one week, intended for lay workers. Besides the regular lectures and class-work there was a daily demonstration school.

Oberlin College has recently changed its regulations so as to permit liberty of action to students, under conditions which do not differ greatly from those prevailing in other colleges, as to the use of tobacco and as to dancing. These changes were made after careful study of the situation and by the action of the faculty and student bodies.

In an article in the September *Ladies' Home Journal* Hunt Wolcott states that there are twelve million children in the United States entirely destitute of religious instruction. Although no entirely dependable figures are available in this matter, this estimate agrees with other careful studies which have been made for typical communities.

Rev. D. Carl Yoder, Cleveland, Ohio, has worked out a plan by which the work of the church schools is brought into prominent notice in one of the leading city daily papers. A reporter in each school sends in, on a special form, a weekly report of his school, together with any especially interesting items. These are gathered up into a feature page for the paper.

"Is your child getting a square deal? If not, what are you going to do about it?" In these words the new dodger, "*What Do Growing Children Need?*" just issued by the Children's Bureau of the U. S. Department of Labor, challenges every parent. In simple, concise language the essential requirements for the normal growth and development of the child are listed under the headings, *Shelter, Food, Clothing, Health and Personal Habits, Play, Education and Work, Religion and Moral Training*.

The Religious Education Association of Manitoba is the new name of the successor of the Manitoba Sunday School Association.

The Social Creed of The Churches is published in the form of a neat card, for display and reference, by the Federal Council of Churches, at the price of one cent per card.

Rev. W. Vernon Lytle has accepted the call of the Congregational Education Society to succeed Rev. Arthur W. Bailey as District Religious Education Secretary for New England.

Professor T. W. Galloway, formerly of Beloit College, has become associated with the International Committee of Y. M. C. A. leading a special study of the problems of sex education.

The Presbyterian Board of Publication and Sabbath School Work has issued a bulletin on "The Gary Plan of Church Schools," which may be obtained gratis by addressing the Board in Philadelphia.

The outline of the curriculum used in the Gary Church Schools is published in pamphlet form and may be obtained from the Methodist Board of Sunday Schools, 58 E. Washington Street, Chicago.

A two-days' conference on religious education was conducted, under the auspices of the Wisconsin Federation of Churches and the immediate direction of the student pastors' organization at the University of Wisconsin. The meetings were held in the hall of the Wesley Foundation, at the University and in one of the city churches.

Herbert Wright Gates has resigned as Director of Religious Education at the Brick Church, Rochester, New York, where he has served so efficiently for many years, to become the General Secretary of Missionary Education for the Congregational Board. His headquarters will be at 14 Beacon Street, Boston.

Week-day religious schools are being held in Philadelphia, under the auspices of the Philadelphia Sunday School Association. The plan is to open five or six experimental schools with a paid corps of teachers, which will give the young people instruction in the Bible two afternoons a week. The purpose is stated, in one paper, as: "To promote Christian citizenship and to counteract radicalism." Tests will be made of various kinds of curricula, with classes for scholars of different ages and at different hours.

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The Commission on Religious Education, of the Chicago Federation of Churches, Rev. J. Leslie Lobingier, Secretary, is issuing for free distribution to high-school students, a pamphlet written by Prof. Norman S. Richardson on "Religious Education as a Vocation."

The Fourth Annual Announcement of the Malden Council of Religious Education is an interesting document of about twenty-eight pages giving the program for the current season and showing active enterprises in the training school, in pageantry and community music and in conferences and councils of workers.

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The report of the Congregational Commission on Moral and Religious Education is an important document, presented at the National Council meeting in November, 1919. It begins by stating the following "marks of an educational enterprise: (1) that it concerns itself with growing, developing persons; (2) that it seeks to engage these persons actively in some form of study or work; (3) that its primary interest, in so doing, is the development of the persons themselves, rather than the objective results of their activity; (4) that it seeks to communicate to them, while they in turn seek to profit by, the riper experience of others; (5) that the whole process has its face set toward the future, aiming to promote, rather than to arrest, their development and to help them gain new knowledge and added power."

After reviewing recent progress, and stating that "The organization of the Religious Education Association, in 1903, may doubtless be taken to mark the date when this conviction [of the responsibility of the churches for adequate educational programs in religion] began really to grip us," the report faces the problems of training the staff necessary for the enlarged work of securing the time and organization. Under the second of these, attention is called to the plans for week-day instruction, and to the fact that "In many places the movement for week-day religious instruction will involve not so much the claiming of additional hours of time as the use to better educational purpose of hours already at the command of the church." The entire report is published in "The Church School" for December.

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The State Executive Committee of the Virginia Young Men's Christian Association (Richmond, Va.), at the urgent request and with the generous co-operation of representative ministers, leaders in educational work, and Sunday-school leaders of both sexes, has sought to bring before the collective young life of the secondary public schools a program of moral and religious study and activities that would help solve the vexatious problems incident to the bringing together of

large numbers of immature youths, the purpose being to inspire the young folk to create, maintain and extend throughout the schools an atmosphere conducive to normal growth morally and religiously.

The plan is to organize the boys into a club which is divided into natural groups to each of which a leader, chosen by the young people with the approval of adult advisors is related, and each group meeting at a stated time for the study of carefully selected material conducive to growth morally and religiously. Each club elects officers from among the student body, the senior students assuming the greater responsibility, and the younger students moving up each year from less responsible to the more responsible places. The materials used are prepared by men and women intimately acquainted with the problems confronting secondary students, and intended to give a clear presentation of moral and religious value at the most susceptible time in life.

#### PROGRESS IN RELIGIOUS EDUCATION

Dr. Henry H. Meyer in *The Church School* interprets progress as follows:

"The principles and ideals of religious nurture and training are gradually becoming fairly well established. The necessary better tools and equipment, including materials of instruction, are rapidly gaining recognition and acceptance. The development of the curriculum is proceeding satisfactorily. The type of architecture, housing facilities and equipment are yielding to the demand for educational efficiency. Trained teachers are increasing in numbers and will soon be considered indispensable. With these gains made, with the whole program of the church school upon a sound religious and educational basis, the larger mission and responsibility of the church to the community should once more be made the focal point of intelligent study and effort. Concretely, this will mean a revival of religion and of Christian nurture in the home. It will mean a new appreciation and a fuller appropriation and use of the religious values in public school subjects and the opportunities for character formation through the public school. It will mean inter-church co-operation in providing church-school facilities with systematic religious instruction for all the children of the community, so distributed with regard to time and place as to make this instruction easily accessible to all. It will mean the prompt extension and supplementing of the work of the Sunday school through week-day classes in religious education. It will mean the conservation of that spiritual power that has come to the forces of religion and of democracy through the war. It is an ideal with a challenge, and it is capable of ultimate realization."

# A Working Library

## SUGGESTIONS FOR A SMALL RELIGIOUS EDUCATION LIBRARY

Every church may reasonably be expected to provide the necessary tools for its workers in religious education, and hence to maintain a library of the most useful books and magazines on this subject. The following list indicates what a library of this sort might well contain. In divisions that contain several titles on the same subject the book that is regarded as likely to be most useful to the largest number of persons is named first. This arrangement will assist the worker in making his purchases. The present list is not adequate for research or for professional workers in religious education. The purchase of one book under each heading would provide a library of about thirty volumes.

The school should hold at least one membership in the Religious Education Association, 1440 East Fifty-seventh St., Chicago, \$3.00 a year.

(All prices are based on latest quotations of publishers, but are subject to change.)

### I. THIS SCHOOL

1. Historic material concerning this school, including an exhibit of pupils' notebooks and other hand work; specimens of text-books and other teaching material; reports of class activities; teachers' reference books and helps; graphic presentation (charts, statistical tables, etc.) by the Secretary, of the chief facts concerning enrollment, attendance, causes of absence, punctuality, receipts, and expenditures for Christian work; typical orders of worship and special programs.
2. Year-books and reports of the denominational department of religious education.

### II. GENERAL WORKS OF REFERENCE

1. Standard, one Vol.	Dictionary of the Bible.	Funk & Wagnalls	\$6.00
2. Hastings, one Vol.	Dictionary of the Bible.	Scribners	5.00
3. Dummelow, one Vol.	Commentary.	Macmillan	2.50
4. The Encyclopedia of Sunday Schools and of Religious Education.	MacFarland, Winchester, et al. 3 vols.	Thomas Nelson	15.00

### III. PERIODICALS

#### *For Leaders and Teachers*

1. Religious Education.	\$3.00	Bimonthly	1440 E. 57 St., Chicago.
2. Work with Boys.	1.50	10 issues	Reading, Penn.
3. Rural Manhood.	1.00	10 "	124 E. 28 St., New York.
4. The Church School.	1.50	12 "	
5. Denominational Magazines, such as:			
The Sunday School Worker. (Bap.)	1.00	12 "	Philadelphia.
Elementary Teacher. (Cong.)		Monthly	Boston.
Christian Educator. (Pres.)	.60		Philadelphia (Presby.).
6. Association Monthly.	1.00	Monthly	Y. W. C. A. Press.
7. Association Men.	1.50		New York.
Men and Missions.	.50	Monthly	1 Madison Ave., N. Y.
			Laymen's Missionary Movement.

*For Elementary Grades*

9. Something to Do.	1.00	Monthly	Bennet Pub. Co., Boston.
10. The S. S. Advocate. (M. E.)		Monthly	150 Fifth Ave., New York.
11. Everyland.	1.00	Monthly	156 Fifth Ave., New York.

*For Adolescents*

12. World Outlook.	1.50	Monthly	150 Fifth Av., New York.
13. Boys' Life. (Scouts)	1.00	Monthly	200 Fifth Av., New York.
14. Christian Endeavor World.	2.00	Weekly	Boston.

## IV. BOOKS THAT HELP TO FORM A GENERAL OUTLOOK

1. Coe, G. A.	A Social Theory of Religious Education.	Scribners	\$1.50
2. Winchester, B. S.	Religious Education and Democracy	Abingdon	1.25
3. Peabody, F. G.	The Religious Education of an American Citizen.	Macmillan	1.25
4. Cope, Henry F.	Education for Democracy.	Macmillan	1.25

*For Outlook in Moral Education*

5. Griggs, E. H.	Moral Education.	Huebsch	1.60
6. Dewey, John	Moral Principles in Education.	Houghton	.35
7. Sharp, F. C.	Education for Character.	Bobbs, Merrill	1.25

*For Outlook in Public Education*

8. Thorndike, E. L.	Education.	Macmillan	1.25
9. Dewey, John	Schools of To-morrow.	Dutton	1.50
10. Moore, E. C.	What Is Education?	Ginn	1.25
11. Dewey, John	Democracy and Education.	Macmillan	1.40

*For Outlook in Respect to the Play Movement (See VI. 15)*

12. Lee, J.	Play in Education.	Macmillan	1.25
13. Atkinson, H. A.	The Church and the People's Play.	Pilgrim Press	1.25
14. Curtis, H. S.	The Play Movement and Its Significance.	Macmillan	1.50

*For Outlook in Respect to Community Co-operation*

15. Athearn, W. S.	Religious Education and American Democracy.	Pilgrim Press	1.50
16. Guild, R. B.	Manual of Interchurch Work.	Federal Council	.50
17. Bower, W. C.	Survey of Religious Ed. in The Church.	U. of Chicago	1.25

*For Outlook on the Church*

18. Cope, Henry F.	Religious Education in The Church.	Scribners	1.25
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## V. BOOKS THAT DISCUSS THE GENERAL ORGANIZATION AND STANDARDS OF A MODERN CHURCH SCHOOL

NOTE: Consult IV, 1, in addition to the following:

1. Cope, H. F.	Efficiency in the Sunday School.	Doran	\$1.00
2. Athearn, W. S.	The Church School.	Pilgrim	1.00
3. Meyer, H. H.	The Graded Sunday School.	Methodist	.75
4. Cope, H. F.	The Modern Sunday School and Its Present Day Task.	Revell	1.00
5. Cope, H. F.	The School in The Modern Church.	Doran	1.50
6. Winchester, B. S.	Introduction and Use of the Graded Lessons.	Pilgrim	.50
7. Evans, H. F.	The S. S. Building and Its Equipment.	Chicago	.75

## VI. BOOKS THAT SHOW HOW TO ADMINISTER A DEPARTMENT OR A PARTICULAR TYPE OF WORK

*Departments of the Sunday School*

1. Consult V, 2.	There is a chapter on each department.			
2. The Worker and His Work Series	(a book on each department)	Methodist.		
3. Rankin, M. E.	A Course for Beginners in Religious Education.	Scribners	1.00	
4. Alexander, J. L. (Ed.)	The Sunday School and the 'teens	Association Press	1.00	
5. Wood & Hall	Adult Bible Classes and How to Conduct Them.	Pilgrim	.50	

*Clubs and Societies of Various Sorts*

6. The Various Manuals for:				
Boy Scouts of America, Camp Fire Girls, Girl Scouts, Woodcraft League, Knights of King Arthur, Brownies, Pioneers, Boy Rangers, etc.				
7. Richardson & Loomis The Boy Scout Movement Applied to the Church.	Scribners	1.50		
8. Forbush, W. B. Church Work with Boys.	Pilgrim	.50		

*Social Service (Missions Included)*

9. Diffendorfer, R. E.	Missionary Education in the Sunday School.	Abingdon	1.50	
10. Hutchins, W. N.	Graded Social Service for the S. S.	Chicago	.75	
11. Hutton, J. G.	Missionary Education of Juniors		.60	

*Worship*

12. Hartshorne, H.	Worship in the Sunday School	Teachers Col.	1.25	
13. Hartshorne, H.	Manual for Training in Worship	Scribners	1.00	
14. Cope, Henry F.	Hymns You Ought to Know.	Revell	1.00	

*Recreation See IV, 10-12*

15. Gates, H. W.	Recreation and the Church.	Chicago	1.00	
16. Johnson, G. E.	Education by Play and Games.	Ginn	1.10	
17. Bancroft	Games for Playground, Home School and Gymnasium.	Macmillan	1.50	

*Pageantry and Dramatics*

18. Curtis, E. W.	Dramatic Instinct in Education.	Houghton	1.00	
19. Miller, E. E.	Dramatization of Bible Stories.	Chicago	1.00	
20. Mackay, Constance D.	How to Produce Children's Plays.			
21. Chubb, P.	Festivals and Plays	Harper	2.00	
22. Mackay, Percy	Substitute for War.	Macmillan	.50	

*The Training of Workers*

23. Weigle, L. A.	The Pupil and the Teacher.	Doran	.50	
24. Weigle, Winchester and Athearn	The Pilgrim Course in Teacher Training.	Pilgrim	.83	
25. Meyer, H. S. (editor)	Training Courses for Leadership.	Methodist		
26. Brown, A. A.	Primer of Teacher Training.	Methodist	.30	

VII. BOOKS THAT WILL HELP TOWARD SKILL IN TEACHING  
(SEE IV, 1)*On the Religious Life of Children and Youth. See VI, 18-21.*

1. Coe, G. A.	Education in Religion and Morals	Revell	1.35	
2. Hartshorne, Hugh	Childhood and Character.	Pilgrim	1.75	
3. Mumford, E. E. R.	The Dawn of Religion in the Mind of the Child.	Longmans		
4. Moxey, M. E.	Girlhood and Character.	Abingdon	.50	
5. St. John, E. P.	Child Nature and Child Nurture.	Pilgrim	.50	
6. Kirkpatrick	The Individual in the Making.	Houghton	1.25	

*On the Learning Process*

7. Betts, George H.	How to Teach Religion.	Abingdon	1.00
8. Colvin, S. S.	The Learning Process.	Macmillan	1.25
9. Thorndike, E. L.	Educational Psychology (Briefer Course).	Teachers College	2.00
10. McMurray, F. M.	How to Study and Teaching How to Study.	Houghton	1.25
11. Strayer & Norsworthy	How to Teach.	Macmillan	1.30

*On Methods of Conducting a Class*

12. Horne, H. H.	Story-Telling, Questioning and Studying.	Macmillan	1.10
13. DuBois, W. B.	The Point of Contact in Teaching.	Dodd, Mead	.75
14. Fitch, J. G.	The Art of Questioning (Pamphlet).	Carleton	.10
15. Fitch, J. G.	The Art of Securing Attention (pamphlet).	Carleton	.10
16. Hughes, J. L.	How to Keep Order (pamphlet).	Flanagan	.10
17. Betts, G. H.	The Recitation.	Houghton	.60
18. Littlefield, M. S.	Handwork in the S. S.	S. S. Times	1.00
19. Strayer, G. D.	A Brief Course in the Teaching Process.	Macmillan	1.25
20. Wardle	Handwork in Religious Education.	Chicago	1.00

*On Story Telling. See also VII. 10.*

21. St. John, E. P.	Stories and Story Telling.	Pilgrim	.60
22. Bryant, S. C.	How to Tell Stories to Children.	Houghton	1.00
23. Houghton, L. S.	Telling Bible Stories.	Scribners	
24. Lyman, E.	Story Telling, What to Tell and How to Tell It.	McClurg	.75
25. Forbush, W. B.	A Manual of Stories.	American Institute of Child Life	1.50

## VIII. BOOKS THAT WILL HELP PARENTS (SEE IV, 1, VII, 1, 2, 3)

1. Cope, Henry F.	Religious Education in the Family.	U. of Chicago	1.50
2. Abbott, E. H.	On the Training of Parents.	Houghton	1.00
3. Forbush, W. B.	Child Study and Child Training.	Scribners	1.00
4. Bigelow, M. A.	Sex Education.	Macmillan	1.25

## IX. BOOKS ON THE BIBLE (See II, 1, 2, 3)

*The History of the Text*

1. Hunting, H. B.	The Story of Our Bible.	Scribners	1.00
	Both Students' and Teachers' Book, each		1.00
2. Price, I. M.	The Ancestry of our English Bible.	S. S. Times	1.00
3. Mutch, W. J.	History of the Bible.	Pilgrim	.50
4. Woods, J.	The Bible: What It Is and Is Not	Am. Unit. Ass'n.	1.00

*General Introduction to Biblical Literature*

5. Bennett and Adeney	A Biblical Introduction.	Methuen	2.00
6. Wood & Grant	The Bible as Literature	Abingdon	1.50

*Biblical History and Geography*

7. Kent, C. F.	Bible Geography and History.	Scribners	1.50
8. Sanders, F. K.	History of the Hebrews.	Scribners	1.00
9. Wild, L. H.	Evolution of the Hebrew People	Scribners	1.50
10. Wild, L. H.	Geographic Influences in O. T. Masterpieces.	Ginn	1.00

11. Smith, G. A.	Historical Geography of the Holy Land	Doran	3.75
12. Nordell, P. A.	Preparations for Christianity Both Students' and Teachers' Book, each.	Scribners	.75
13. Kent, C. F.	Origin and Permanent Value of the O. T.	Scribners	1.00
14. Wallis, L.	A Sociological Study of the Bible.	Chicago	1.50
<i>Studies of the Old Testament</i>			
15. Kent, C. F.	Historical Bible, 6 vols.	Scribners	1.00-1.25
16. Messages of the Bible Series.		Scribners	
17. Bade, W. F.	Old Testament in the Light of To-Day.	Houghton	1.75
18. Ottley, R. L.	The Hebrew Prophets	Gorham	.35
19. The Bible for Home and School.	Vols. on O. T.	Macmillan	.50-.90
20. Milne-Rea, G.	Historical Connection Between Old and New Testament.	Lippincott	.30
<i>Studies of the New Testament</i>			
21. See vols. on the N. T. of 16 and 19 above.		Macmillan	1.00
22. Mathews, S.	History of N. T. Times in Palestine.	Putnam	1.50
23. Bousset, W.	Jesus.	Jennings and Graham	.75
24. Hall, T. C.	Historical Setting of the Early Gospels.		
25. Simpson, C.	The Fact of Christ.	Scribners	1.50
26. Bird, R.	Jesus The Carpenter of Nazareth		
27. McGiffert, A. C.	A History of Christianity in the Apostolic Age.	Scribners	
<i>The Use of the Bible in the Sunday School. See V. 5.</i>			
28. Myers, A. J. W.	The O. T. in the Sunday School.	Teachers College	1.00

## X. CHURCH HISTORY. (See IX, 27.)

1. Rowe, H. K.	Landmarks in Christian History.	Scribners	.90
2. Walker, W.	History of the Christian Church.	Scribners	3.00

## XI. WHERE TO FIND (See VI, 3, 13 and VII, 19-23)

1. Power, E. L.	Lists of Stories and Programs for Story Hours.	H. W. Wilson	
2. Cabot, Mrs. E. L.	Ethics for Children.	Houghton	1.25
3. Finding List of Fairy Tales and Folk Stories.	Boston Public Library.		
4. Stories to Tell to Children.	Carnegie Library of Pittsburgh.		
5. Salisbury & Beckwith, Index to Short Stories.	Row, Peterson.		
6. For Missionary Stories Consult the Missionary Education Movement, 156 Fifth Ave., N. Y. City.			

*Lists of Books*

7. Arnold, Mrs. G. W.	A Mother's List of Books for Children.	McClurg	1.00
8. A Library on Religious Education, A. B. P. S., 1701 Chestnut St., Philadelphia, Pa.	Free.		
9. Religious Education and the Public Schools.	R. E. A. Pamphlet. Free.		
10. Moxey, M. E. A Brief Bibliography on Rel. Nurture.	R. E. A. Pamphlet. Free.		
11. The R. E. A. Bibliography of Graded Texts for the S. S.			
12. The R. E. A. Catalog of Books on Religious Education.			

*Pictures and Works of Art.*

See lists in V, 2.

## Book Reviews

**THE STORY OF GEORGE FOX, Rufus M. Jones.** (Macmillan Co., New York, 1919, \$1.50). (B. 7) A book like this belongs in a library on religious education not only for its contribution to religious history but also as a fine example of the treatment of religious biography. We surely need more books like this giving us intimate pictures of great leaders.

**WANDERINGS IN THE ORIENT, Albert M. Reese.** (Open Court Pub. Co., Chicago, \$1.00.) Around the Philippines, Singapore and China with an entertaining guide.

**WIT AND WISDOM OF SAFED THE SAGE, W. E. Barton.** (Pilgrim Press, Boston, \$1.25.) If you have not learned of, and laughed with, Safed you should begin now.

**THE RIVAL PHILOSOPHIES OF JESUS AND OF PAUL, Ignatius Singer.** (Open Court Pub. Co., Chicago, 1919, \$2.00.) (A. 6) Both were really historical persons but a developing tradition has covered their teachings, especially the simple ideas of Jesus, with a bewildering mass of theological and mythical concepts, in which the philosophy of Paul becomes ascendant to the damage of essential religion. A keen and sympathetic analysis.

**THE SOCIAL GOSPEL AND THE NEW ERA, John Marshall Barker.** (Macmillan Co., New York, 1919, \$1.75.) (N. 6) The especially useful feature of this book is its application of the social gospel, outlined in the first chapter, to the actual program of a church. It is a treatment of a largely neglected field. The chapter on religious education seems to be without special relation to the book and to be based on a limited consciousness of the problem. But, otherwise, there is large value here to the working minister.

**THE NEW CHRISTIAN STUDIES IN STEWARDSHIP, Ralph S. Cushman.** (M. E. Church Board, New York, 1919.) (S. 8-20) Well arranged, interesting studies on the highly important subject of the use of money as a responsibility and as an expression of character.

**THE STORY BOOKS OF THE EARLY HEBREWS, Charles Reynolds Brown.** (Pilgrim Press, Boston, 1919, \$1.75.) (A. 7) There are about sixty short studies of persons, groups and narratives in the Old Testament all treated with an active consciousness of the realities of life today.

**THE REVELATION OF JOHN, Shirley Jackson Case.** (University of Chicago Press, Chicago, 1919, \$2.00.) (A. 3) The enigmatic book made clear by the historical method. It becomes a new book of real persons and vital purposes in this writer's skillful hands and his fresh and vigorous translation intensified one's interest. The traditional problems and those which have peculiar poignancy today are treated helpfully.

**CENTRAL CONFERENCE OF AMERICAN RABBIS, Yearbook Vol. XXIX, Cincinnati, Ohio, 1919.** (Central Conference of American Rabbis, Cincinnati, 1919.) (Q. 1) Contains a paper on Religious Education and the Future of American Judaism by Rabbi Lefkowitz and a valuable bibliography on Jewish problems during reconstruction.

**QUESTIONS ON COMMUNITY PROBLEMS.** (Womans Press, New York, 1919.) (N. 9-6).

**THE CHRISTIAN BASIS OF WORLD DEMOCRACY, Kenneth Scott Latourette.** (Association Press, New York, 1919, \$1.00.) (N. 4) A text book on internationalism from the Christian point of view. Prof. Latourette knows the oriental world at first hand and he understands the problems of race and immigration in America; to these he applies the teachings of Jesus.

THE GARY PUBLIC SCHOOLS—MEASUREMENT OF CLASSROOM PRODUCTS, *Stuart A. Courtis*. (General Education Board, New York, 1919.) (T. 1)

THE JUNIOR COLLEGE, *F. M. McDowell*. (Government Printing Office, Washington, D.C., 1919, 20 cents.) (U. 2).

EDUCATIONAL PERIODICALS DURING THE NINETEENTH CENTURY, *Sheldon Emmor Davis*. (Government Printing Office, Washington, D.C., 1919).

PUBLIC SCHOOL CHRISTIANITY, *E. F. Duggan*; RELIGION IN THE PUBLIC SCHOOLS. (Society for Promoting Christian Knowledge, London, England, 1919.) (T. 5 R) The English Public Schools—paralleling American Junior Colleges for boys—seem to be in a bad way as to plans for religious education because the formal “divinity” lessons are purely informational and theological, having as much to do with religious living as Calculus has to do with honesty in business and because the standards of conduct—the ideal of gentlemanly sport that wins battles—proves inadequate to our day. Yet the bishops who prescribe offer little beyond greater emphasis on the sacraments of the church. Mr. Duggan does urge that the teaching of religion be turned toward the producing of real Christians and his vigorous little book reflects the protest current in England today against the forms of religious teaching that have so signally failed. It is also a revelation of what many are realizing that the war so far from effecting a revival of religion has rather been a revelation of the shortcomings of our religion as it is taught and practiced.

A GUIDEBOOK TO THE BIBLICAL LITERATURE, *John Franklin Genung*. (Ginn & Company, Boston, 1916, \$2.50.) (A. 3) A college text book but likely to have a much wider range of usefulness. The author's purpose is one we have long desired to see applied; he lifts the Bible above entangling problems of criticism and away from doctrinal and devotional special uses, and yet he is careful not to lose the color of historical setting or of propagandist purpose. The result is a view of a religious literature so presented as to quicken appreciation.

RECONSTRUCTION PROGRAMS, *Estella T. Weeks*. (Womans Press, New York, 1919). (N. 6) When you want a survey of the leading industrial social and religious movement and programs for this trying hour turn to this meaty report. All the significant utterances up to date seem to be here, analyzed and compared.

FOR PULPIT AND PLATFORM, *John M. English*. (Macmillan Company, New York, 1919, \$1.25.) (Q. 2) A book on homiletics with the savor of life and the light of good literary method. One of the very few books in this field that one would ever read for its own sake.

AN EDUCATIONAL STUDY OF ALABAMA, Bulletin 1919, No. 41. (Government Printing Office, Washington, D. C.) (T.1)

A BIBLIOGRAPHY OF SOCIAL SERVICE, *F. Ernest Johnson*. (Federal Council of Church Boards, New York, 1918.) (N.6)

STANDARDS OF CHILD WELFARE, Series No. 1, Publication No. 60. (Government Printing Office, Washington, D. C., 1919.) (P.1)

DEMOCRATIZING THEOLOGY, *Herbert A. Youtz*. (Pilgrim Press, Boston, 1919.) (F.o) What is the function of organized religion today? Set free from the trammels of tradition can it escape the mechanism of so-called practicability?

THIRTEENTH ANNUAL REPORT, Carnegie Foundation for Advancement of Teaching. (Carnegie Foundation, New York, 1918.) (U.1)

LIVING TOGETHER AS BOYS, *W. R. Boorman*. (Association Press, New York, 1919, 35c.) (R.1) Twenty-eight lessons on community life based on experience in camping.

GOOD MANNERS AND RIGHT CONDUCT, 2 Vols. *Gertude E. McVenn*. (D. C. Heath & Co., New York, 1918.) Narratives, poems, dialogues, short plays and an occasional essay grouped under great topics of conduct and ideal. On the whole the selections are very good and the arrangement of material should be highly useful to any teacher really anxious to develop the social qualities of pupils. So far as we know this is one of the best, possibly the best collection of material.

MAIN QUESTIONS IN RELIGION, *Willard C. Selleck*. (Richard G. Badger, Boston, 1916, \$1.25.) (B.6) It is a number of years since the author gave us his "New Appreciation of The Bible", but our sense of indebtedness has not decreased with time. And now he adds to our obligations by this careful, discerning and practically helpful discussion of the fundamental problems in religious thought. The first four chapters were delivered as lectures at Tufts College.

CHRISTIANITY AND WORLD DEMOCRACY, *George H. Jones*. (Methodist Book Concern, New York.) (S. 8-20) Thirteen lessons in pamphlet form, constituting a practical text or hand book for adult Bible classes. A notable departure in the treatment of a current, extra-biblical theme.

PILGRIM FOLLOWERS OF THE GLEAM, *Katharine S. Hazeline*. (Pilgrim Press, Boston, 1919, 80c.) (S. M. 8-8) These chapters on modern leaders in the service of Christianity in North America are a fine example of skilful work in story-telling and text-book arrangement. Without obtruding a denominational purpose they are likely to create enthusiasm for Congregational pioneers.

NEW LIFE CURRENTS IN CHINA, *Mary N. Gamewell*. (Missionary Education Movement, New York, 1919, 75c.) (S. M. 8-9) Written on the field these chapters will aid young people to a sympathetic intelligent attitude toward the great people of a great nation.

BROTHER VAN, *Stella W. Brummitt*. (Missionary Education Movement, New York, 1919, 75c.) (S. M. 8-6) Utah and Montana old-timers all know "Brother Van"; it will do good to every boy and girl in America to know him too.

THE HONORABLE CRIMSON TREE, *Anita B. Ferris*. (Everyland Press, New York, 1919.) (S. M. 8-5) With leader's hand book. Children will enjoy reading this book and younger will be likely to demand repetition of some passages, for the simplicity of the Chinese child and that of our children is all one.

WITHOUT THE WALLS, *Katrina Trask*. (Macmillan Co., New York, 1919, \$1.40.) (S. 6) Designed as a "reading plan" this charming setting of Jewish life could be used dramatically by young people. It tells the love-story of a Jewish girl and a Roman soldier at the time of the crucifixion.

MINISTERS OF MERCY, *James H. Franklin*. (Missionary Education Movement, 1919, 75c.) (S. M. 8-9) Ten modern workers on the field abroad treated with enthusiasm and with respect for the intelligence of young people; a good text to quicken world interest.

THE SPIRIT OF INTERNATIONALISM IN EDUCATION, Memorandum prepared by Educational Auxiliary Committee of the League of Nations Union. (League of Nations Union, London, England.)

THE EDUCATIVE PROCESS IN RELIGION, *L. L. Garber*. (Nat'l S. S. Ass'n of Brethren Church, Kent, Ohio.) (K.3) An experienced teacher gives us ten strong lessons applying recent educational theory to the work of the

teacher of religion. A meaty piece of work, far ahead of many more pretentious texts.

MENTAL ASPECTS OF DELINQUENCY, *Truman Lee Kelley*. (Univ. of Texas, 1917, Austin.) (N.2)

RELIGION AND THE WAR, *Editor, E. Hershey Sneath*. (Yale Univ. Press, New Haven, 1918, \$1.00.) (N.W.F.) Ten papers by members of the faculty of Yale, amongst whom Prof. Weigle writes on the effects of the war on religious education, Prof. Sneath on world-organization and its religious basis and Prof. Porter on the Christian hope in times of war.

TEACHING AMERICAN IDEALS THROUGH LITERATURE, *Henry Newmann*. (Government Printing Office, 1918.)

CENTRAL CONFERENCE OF AMERICAN RABBIS, 1918, (Yearbook Vol. XXVIII, Central Conf. American Rabbis.)

REPORT OF PROCEEDINGS & ADDRESSES FIFTEENTH ANNUAL MEETING, CATHOLIC EDUCATIONAL ASS'N, San Francisco, July 22-25, 1918. (Catholic Education Ass'n.)

CHILDREN BEFORE THE COURTS IN CONNECTICUT, *Wm. B. Bailey*. (Government Printing Office, Washington, 1918.) (P.1)

A TENTATIVE PROGRAM FOR COMMUNITY CENTERS, (Committee on Community Centers, Board of Education, Chicago, Ill.) (T.6)

REPRESENTATION IN INDUSTRY, *John D. Rockefeller, Jr.* (Chamber of Commerce, Atlantic City, N. J., 1918.) (N.6)

EDUCATIONAL SURVEY OF ELYRIA, OHIO, *Commissioner of Education*. (Government Printing Office, Washington, 1918.) (T.0)

RURAL TEACHER PREPARATION IN STATE NORMAL SCHOOLS, *Ernest Burnham*. (Government Printing Office, Washington, 1918.) (T.0)

INDUSTRIAL EDUCATION IN WILMINGTON, DELAWARE, *Commissioner of Education*. (Government Printing Office, Washington, 1918.) (T.0)

BY AN UNKNOWN DISCIPLE. (George H. Doran Co., New York, 1919, \$1.50 net.) An anonymous writer has given us the ministry of Jesus in a new and rich setting. He has not only set into the narrative of a supposed eye-witness the Gospel materials, he has harmonized the accounts and then filled in the background with current historical material and fascinating accounts of scenes and places. Altogether a very clever and interesting work.

RECONSTRUCTION AFTER THE WORLD-WAR, AN OMNINATIONAL CONFEDERATION, *Thomas C. Chamberlin*. (Reprinted from Journal of Geology, Nov.-Dec. 1918, Univ. of Chicago Press.)

BRIGHT SHADOWS, *Franklin D. Elmer*. (Lansing-Broas Printing Co., Poughkeepsie, 1918.) (P.4.) Services of Sunday worship, with short sermons, prepared in time of quarantine.

CENTRAL CONFERENCE OF AMERICAN RABBIS, Yearbook, XXVII. Chicago, 1918. (Q.1.)

THE CHURCH SCHOOL and The Theme "Christianity and the World's Workers." (Missionary Education Movement, New York, 1918.) (S.8.)

## Seventeenth Annual Convention The Religious Education Association

Pittsburgh, March 18-22, 1920

### THEME: "THE FORMATION OF PUBLIC OPINION"

The program for this annual meeting, as arranged by The Council, will be given on Friday and Saturday, March 19 and 20. In connection therewith certain meetings of departments and public sessions have been arranged as shown in the schedule below.

The meeting of The Council is open only to members of the Religious Education Association and to invited guests. Any person may attend by registering as a member.

Departmental and General Sessions are open to the public.

### SCHEME OF MEETINGS

Thursday, March 18:

10:00 A.M. Registration opens at Schenley Hotel  
10:30 Conference of Church Directors of Religious Education.

Friday, March 19:

8:30 A.M. Registration at Schenley Hotel  
9:30 The Council, First Session  
"The Formation of Public Opinion"  
Schenley Hotel  
2:00 P.M. The Council, Second Session  
8:00 First General Popular Session

Saturday, March 20:

9:00 A.M. Annual Business Meeting of the R. E. A.  
11:00 Meetings of all Departments for Business and Conference Programs  
2:30 P.M. The Council, Third Session, Business Meeting  
3:30 Departmental Meetings:  
Universities and Colleges  
Teachers of Bible in Colleges  
Theological Seminaries  
Week-day Instruction  
Community Agencies for Girls and Women  
Community Agencies for Men and Boys  
8:00 Second General Popular Session

Sunday, March 21:

3:00 P.M. Joint Public Session for Churches and Pastors and Church Schools  
8:00 Third General Popular Session

Monday, March 22:

10:00 A.M. Conference on Pastors and Churches

**I. THE COUNCIL****PRELIMINARY PROGRAM ON "THE FORMATION OF PUBLIC OPINION"**

First Session, Friday, March 19, 9:30 A.M.

*The Technique, Sources and Objects of Propaganda.*

It is proposed that each of the following types of propaganda be studied by persons familiar with the facts, so as to indicate what interests—business, political, class, ecclesiastical—are making use of them, for what purposes, what sort of control is exercised, with what effects, and by what technical procedure.

1. The press and advertising

Daily press

Magazines

Special papers, church, government, etc.

2. Publicity men

3. Public speaking

4. Campaigns and drives

■ Herbert S. Underwood, Winchester, Mass.

5. Motion pictures

■ Harold A. Larrabee, New York.

6. Higher education

7. Planting men

H. D. Wehrly, Cincinnati.

It is expected that each of these papers will be prepared in advance and printed, if possible, in *RELIGIOUS EDUCATION*. They will be used both as new data and as illustration for these two summary papers:

1. The Sources and Objects of Propaganda

Professor Raymond Dodge, Wesleyan University, Middletown, Conn.

2. The Psychology of Propaganda

Second Session, Friday, March 19, 2:00 P.M.

*The Principles in Accordance with which Public Opinion can be Formed Democratically and Effectively*

Professor Charles A. Ellwood, University of Missouri

This paper will be followed by discussion led by three persons asked in advance.

*Responsibility of Public Institutions in the Forming of Public Opinion*

1. The church school

Fred Lee Brownlee, Cleveland.

2. A church press

Herbert F. Shenton, Columbia University, New York.

3. Private schools and colleges

4. Public education

United States Commissioner P. P. Claxton

In this case also the papers indicated will be followed by discussion by leaders appointed in advance.

Concluding Program: How can progressive religious leadership be organized in the interest of democratic control of religious and social institutions and of processes by which public opinion is formed?

Third Session, Saturday, March 20, 2:00 P.M.

Annual Business Meeting of The Council

## II. PROGRAMS OF DEPARTMENTS

Thursday, March 18:

10:30 A.M. "Directors of Religious Education in Churches"  
Open to members only. Schenley Hotel

Saturday, March 20:

9:00 A.M. Annual Meeting of the R. E. A.

Annual Survey of Progress

Dr. Henry H. Meyer, Methodist Board of  
Sunday Schools

11:00 A.M. Business Meetings of all Departments

Department of Teachers of the Bible in Colleges  
Report of the Commission on the Standardi-

zation of Biblical Departments

Professor Irving F. Wood, Smith College

Department of Church Schools

Report of the Commission on Training for  
the New Citizenship

Herbert W. Blashfield, Decatur, Illinois

3:30 P.M. Universities and Colleges

Organization and administration of Courses  
in Religious Education.

Professor John E. Stout, Cornell College.

The Curriculum and the College Department  
of Religious Education.

Professor George Herbert Betts, Northwestern  
University.

Religious and Educational Values of Non-  
Curricula Courses.

Professor William Hamilton Wood, Dart-  
mouth College.

Teachers of the Bible in Colleges

"The Best Methods of Teaching Biblical  
Subjects"

Professor Ruby Neville, Illinois Womans Col-  
lege.

"How Shall we relate Biblical Teaching to  
Other Subjects in the College?"

Professor Camden M. Coburn, Alleghany College  
"Professional Standards in Biblical Teaching"  
A Discussion on a Questionnaire and its Results

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Theological Seminaries

"The Differentiation of Types of Training and Professional Institutions"  
"Training the Leadership for Community Work in Religious Education"  
Prof. Frank G. Ward, Chicago Theological Seminary  
"Social Hygiene in the Seminary Course"  
Dr. T. W. Galloway, International Committee  
Y. M. C. A.

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Community Agencies Working with Boys and Men  
Community Agencies Working with Girls and Women

A discussion of plans of organization for mutual conference on moral and religious aspects of work.

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Week-day Instruction

A conference on methods of initiating and conducting systems of week-day instruction in religion. Conducted by Prof. Norman E. Richardson, Northwestern University.

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Sunday, March 21:

3:00 P.M. Departments of Churches and Church Schools  
"What does Religious Education mean to the Church?"  
Discussion  
"What Shall we do Next?"

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Monday, March 22:

10:00 A.M. Churches and Pastors

A Program arranged in conjunction with the Ministerial Associations of Pittsburgh  
"The Church and its own Program"  
Rev. E. C. Young, Cleveland, Ohio  
"The Church and the City Program"  
Dr. Orlo J. Price, Sec'y City Federation of Churches, Rochester, New York

## DIRECTORS IN CHURCHES

Thursday, March 18:

9:30 A.M. Opening conference  
 10:00 Training for Christian Citizenship  
     H. W. Blashfield, Decatur  
     Discussion  
 1:00 P.M. Luncheon  
     Business  
     Round Table Discussion  
     Practical Problems Confronting Directors  
 3:00 Next Steps in a National Program of Religious  
     Education  
     Norman E. Richardson  
     Discussion

## III. POPULAR GENERAL SESSIONS

GENERAL THEME: "EDUCATION AND THE CHANGING  
WORLD"

Friday, March 19:

7:30 P.M. A Musical Program  
     "The Leader in the New Day"  
 8:00 The President's Annual Address  
     *The Church*  
     President Arthur C. McGiffert, Union Theo-  
     logical Seminary  
     *The State*  
     Frederick James Eugene Woodbridge, Dean  
     of the Graduate School of Columbia Uni-  
     versity

Saturday, March 20:

7:30 P.M. A Musical Program  
 8:00 "The People in the New Day"  
     *The Public School*  
     United States Commissioner of Education,  
     P. P. Claxton, Washington  
     *The Church School*  
     Rev. Ralph Eugene Diffendorfer, The Inter-  
     church World Movement

Sunday, March 21:

7:30 P.M. Worship  
 8:00 "Foreign Missions in the New Day"  
     Rev. Dr. Robert A. Hume, American Mar-  
     athi Mission, India  
     "Religion in the New Day"  
     Rev. R. Bruce Taylor, Principal of Queen's  
     University, Kingston, Canada.

### ARRANGEMENTS

The meetings of the Convention will be held in the Schenley Park district where are the Carnegie Institute, The University of Pittsburgh and numerous public buildings and private institutions.

The headquarters, for registration, convention business and for many of the meetings, will be at the Schenley Hotel.

The headquarters and places of meeting are easily reached by two car lines going direct to the Schenley Hotel.

### HOTELS

While the headquarters will be at the Schenley Hotel their accommodations will be so limited that all delegates are urged to make reservations, directly, at one of the down-town hotels, the rates of which are given below:

Fort Pitt Hotel, Tenth St. and Penn. Ave., single room, \$2.50 and up; with bath, \$3.00 and up; two in a room, \$4.00 and up.

Hotel Henry, \$2.00; \$2.50 and \$5.00 for similar accommodations.

Colonial Hotel, Sixth and Penn Aves., similar rates.

William Penn Hotel, Sixth Ave. and William Penn Way, single rooms, \$4.00 and up; two in a room, \$7.00 and up. (All rooms with bath.)

These hotels are from two to six blocks from the Union Station, and from four blocks to one mile from the other stations.

Hotel Schenley, one block from the University, single room, \$3.50 and up; with bath, \$4.50 and up.

### PROGRAMS

All who are interested in the program of this convention are invited to send to the office of the Association for the official program to be issued later and to include more complete particulars of arrangements and the details of each session with the names of those who are to participate.

THE RELIGIOUS EDUCATION ASSOCIATION  
1440 East Fifty-seventh Street, Chicago, Illinois

# The Religious Education Association

## *Seventeenth Annual Convention*

PITTSBURGH, MARCH 19 to 22  
1920

*"The Formation of  
Public Opinion"*

SOCIAL EDUCATION is taking place on a tremendous scale, for good or ill, through unceasing, organized, all-pervading propaganda. How does this affect that freedom of interchange of facts and ideals upon which democracy and religion depend? This is the subject of the conferences to be conducted by The Council of The Religious Education Association at the Pittsburgh meeting. All members are invited to these conferences. There will also be certain Departmental Meetings and General Sessions at night, all to be held in the Schenley Park District. Programs and full particulars may be obtained from the office of

The Religious Education Association  
1440 East 57th Street - Chicago, Illinois

# You are Invited to Become a Member

**Membership in the Religious Education  
Association will**

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